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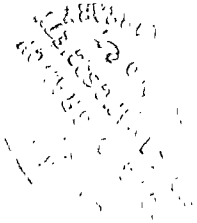
"THE ATHENIAN ORACLE." A SELECTION, EDITED BY JOHN UNDERHILL. WITH A PREFATORY LETTER FROM WALTER BESANT.



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PREFATORY LETTER.

My dear Underhill,—

I am very glad to learn that you propose to make a selection from the "Athenian Oracle." Your readers will be grateful to you for an introduction to that quaint collection of old-time correspondence. It is a treasury, a store-house, filled with precious things; a book invaluable to one who wishes to study the manners and the ideas of the English bourgeois *at the end of the seventeenth, or the beginning of the eighteenth century. Their language, their opinions, their points of view, their science, their formalities, their social manners, their religion, may be more truly and more vividly learned from these pages than from any other book that I know. The middle-class, under the great and glorious Anna, cannot be learned from Dryden, from Congreve, or any of the poets and dramatists; because the poets did not concern themselves with middle-class manners, and the dramatists, if they did, studied them with a view to stage exaggeration. Nor can*

the manners of the middle-class be learned from Addison and the essayists. Theirs is the coffee-house life, in which they are at home: but that was only a small part of the citizen's life: these writers did not go home with the draper or the hosier: they did not sit with the citizen's wife and daughters in the back parlour behind the shop, talking the permitted common-place, with the required formalities, in the proper grooves. Defoe shows something of this life, yet not much, because he is always in his books himself, with his own ideas, which were far in advance of those held by the people. The difference between Defoe and the "Oracle" in this respect becomes immediately apparent to the most careless reader. Those humorous gentlemen, Ned Ward and Tom Brown, certainly do not reflect the life of the middle-class, which has always been outwardly decorous, if rather stupid and rather dull. But the conductors of the "Athenian Oracle" belonged to this respectable, moral, religious middle-class—those who carried on the professions and trade of the country; they understood very well the class to which they belonged, and the opinions which were held, and should and must be held, by this class. It is, and always has been, until the present day, when the old barriers are being everywhere broken down, a "note" of this class, that in all affairs, whether of conduct or thought, there is but one way possible: there is one "proper" thing to do; one "proper" thing

to say; one "proper" thing to think. Everybody over forty born in the middle-class must recognise this "note." In the pages of the "Athenian Oracle" were found faithfully presented the ideas of this class as they should be held and as they should be bounded. There is no extravagance, no affectation, and no straining after effect.

The wonderful series of essays which lasted throughout the whole of the eighteenth century stops short, considered as a picture of contemporary manners, at the class represented by the "Oracle." The writers either did not know, or they despised, the London bourgeois *life: they were not in sympathy with a class which might be moral and decorous, but was certainly circumscribed and limited in its ideas, and by no means ready to receive or to welcome new things. The class had no prophet, unless it was the "Athenian Oracle," and its successor, the "British Apollo": those a little higher in the social scale were more attractive; those below—if they were habitual criminals—were more interesting. So that, though an essayist might make an occasional observation of the citizen taking his walks abroad, the* bourgeois *at home remained unnoticed, much as he does to this day. If, for instance, we now want to know what the great mass of respectable people think about all sorts of subjects, it would be from their letters to the papers that we should get this information. It would be invidious to select papers, but*

the student of London middle-class opinions in the year 1892 can best learn them from the daily correspondence of two London papers.

Nor is it only the mind of the bourgeois *that may be found here. We can here read the very language that they used. Neither in Defoe, nor in Addison, nor in Tom Brown, can be found the language of the citizen. But it is here.*

A novelist is always a student of manners, language, and ideas. Generally he confines himself to his own generation. Sometimes, however, he harks back for a century or so. Then his chief difficulty is with the current ideas of the time. The manners of the Court and its language he can recover without much difficulty from Elizabeth to Victoria. The language and the opinions of scholars he can also recover without any difficulty. It is not so easy to recover the language and the ideas of the middle-class. It is not impossible, for example, but it is difficult to reconstruct the London citizen of the year 1600. Those who then wrote about him covered him up with their conceits and parade of learning. It is much more difficult, however, to do this for his grandson of the year 1660. For his great-grandson of 1690 to 1720, it is more easy, thanks especially to the "Athenian Oracle." I have twice essayed the task of getting at middle-class ideas of this age—once in a volume called "Dorothy Forster," which belongs to the

year 1715: once in a book called "For Faith and Freedom," which belongs to thirty years before that date. But between 1680 and 1720 the change in manners and opinions was so slight that it may be neglected. In both these tasks I found my greatest help as regards both language and current opinions and floating prejudices, out of all the books which I had to read, in the "Athenian Oracle." If your book enables yourself, or any student of its pages, or any curious reader, to reconstruct an English family entirely, with its daily life, its daily ceremonies, its prejudices, its ignorances, its honesty, its narrow religion, its dignity, and its self-respect, you will have earned the gratitude of that student.

I remain, my dear Underhill,

Yours very faithfully,

WALTER BESANT.

United University Club,
January 14, 1892.

INTRODUCTION.

THE connection between journalism and literature now so conspicuously apparent did not always exist. The earliest English newspapers were newspapers in the very strictest sense of the term. They collected and chronicled news. And the news they chronicled was in the main political. The production of a new play by a Dryden or by an Etheredge, interesting as it was to a playgoer like Pepys, does not appear to have been thought sufficiently important to merit a single line in any contemporary news-sheet. Nor was the literature of the time more indulgently treated. Books were occasionally advertised, but seldom, or never, reviewed. This, of course, is the chief respect in which the journalism of the Restoration period differs from that of our own times. To-day there is scarcely a single newspaper among the two thousand two hundred or more that are published in this country the contents of which consist of news alone. The *London Gazette* is perhaps the solitary exception. But there are, on the other hand, hundreds of journals that dispense with political and general news altogether. The change dates from 1680. In that year was started the *Mercurius Librarius; or a Faithful Account of all Books and Pamphlets.* This publication, which came out twice a month, solicited books, pamphlets, and sheets for

the "undertakers," as the promoters styled themselves, who arranged to return them when duly catalogued. The "undertakers" expected sixpence for inserting any book, "nor but 12d. for any other advertisement relating to the trade, unless it be excessive long."[1] The *Mercurius Librarius* is beyond question the first literary journal ever published in this country.[2] Ten years later there appeared, for the first time in the history of the English press, a paper devoted to the every-day interests of the people at large—a paper which could please literary men like Sir William Temple and his secretary, Swift, as well as the ordinary "man in the street." This was the *Athenian Gazette*, of which we shall have more to say hereafter. In 1709, Steele started the *Tatler*, which was followed by the *Spectator* and by the *Guardian*. In these periodicals journalism and literature became united in bonds that have remained unbroken down to the present time. To-day, of course, there is hardly a single newspaper of standing that does not deal with art, with literature, and with science as subjects of immediate and of striking interest. Not a few of the men whose names shed lustre upon the literature of the Victorian era were, in their early life, connected with the press. For journalism is the cradle —and not, as some have averred, the grave—of literature.

But it was not always so, as a moment's glance at the early history of English journalism will show. The age which produced Ben Jonson also produced Nathaniel Butter. But the journalist never became a dramatist as he

[1] Andrews, *History of British Journalism*, i. 72.

[2] Monsieur Beljame, referring to Dunton and the *Athenian Mercury*, remarks that "on ne saurait lui refuser l'honneur d'avoir fondé avec succès le premier journal littéraire Anglais" (*Le Public et les Hommes de Lettres en Angleterre au Dix-huitième Siècle*, p. 273). This honour really belongs to the founder of the *Mercurius Librarius*. But Dunton's was the first popular paper.

might have done in these days: he was merely a butt for the playwright's satire. The newspaper press, of which we are now so justly proud, was at that time a very insignificant affair indeed. Information as to current events was for the most part conveyed by means of "news-letters." The writers of these letters worked in a very primitive fashion, and the results they achieved would be contemned by the humblest "penny-a-liner" alive to-day. The "news-writer," who was well known in the reign of Queen Elizabeth, and who probably dates from a much earlier period, received a salary—usually not more than four or five pounds a year—in return for which he sent his patrons all such scraps of information as he might be able to pick up. He continued his vocation long after printed newspapers came into general use. A recent volume in the Reports of the Historical Manuscripts Commission[1] contains a very complete and very interesting collection of news-letters written for pay by clerks in the office of Sir Joseph Williamson, first Clerk of the Council, to Sir Daniel Fleming, of Rydal Hall, in Westmoreland. They cover the reigns of Charles II., James II., and William III., and record much entertaining foreign and domestic news.[2]

[1] Historical MSS. Commission. Twelfth Report. Appendix, Part vii.

[2] Two extracts relating to the period covered by Dunton's *Athenian Mercury* may be quoted:—

"July 15, 1690. On Sunday, Sir John Gage was committed to the Tower. Yesterday a soldier was arrested for wishing the bullet that hurt the King's shoulder had gone through his neck, and that he knew sixty men of his mind. Dr. Clutterbuck, of Southampton, it is said, has been arrested for holding correspondence with ill people. Thirty persons have been seized in Nottinghamshire."

"March 3, 1690-1. Yesterday two persons of the number of those who assailed the Earl of Danby, stood in the pillory, but received no affront, by reason of the Press masters, who at the same time pressed sixty young fellows and carried them on board."

The race of news-writers was not extinct even in the days of Queen Anne. "It is our custom at Sir Roger's," remarks Addison in one of the *Spectators*,[1] "upon the coming in of the post to sit about a pot of coffee to hear the old knight read Dyer's letter; which he does with his spectacles upon his nose, and in an audible voice, smiling very often at those little strokes of satire which are so frequent in the writings of that author." And, again, six years later, the great essayist records a conversation with the Tory fox-hunter as follows:—"'I fancy,' said I, 'that post brings news from Scotland. I shall long to see the next *Gazette*.' 'Sir,' says he, 'I make it a rule never to believe any of your printed news. We never see, sir, how things go, except now and then in Dyer's letter, and I read that more for the style than the news. The man has a clever pen it must be owned.'"[2] News-letters, as is the case with most old institutions, died hard. Steele, when he commenced the *Tatler*, so far countenanced the principle upon which they were conducted as to provide for a special issue of that journal, with a blank leaf, "to write Business on." But their end came at last; they could not exist for ever side by side with the printed news-sheet. Their mode of communicating news was too inadequate; and, what was worse, the news they sent to their clients was often little more than mere hearsay, being indeed at times, like some of the "intelligence" printed in the newspapers of to-day, pure invention.

These news-letters had sole occupation of the field for a time; but, after a while, their place was partly taken by news-books. "If any read nowadays," says a writer early in the seventeenth century,[3] "it is a play-book or pamphlet

[1] No. 127, July 26, 1710. [2] *Freeholder*, No. 22, March 5, 1716.
[3] Burton, *Anatomy of Melancholy* (1621).

of newes." The sort of "newes" these pamphlets recorded —or invented—is indicated in the two titles which we append—

"Newes from Scotland, declaring the damnable life of Doctor Fian, a notable sorcerer, who was burned at Edenborough in January last (1591)."

"Wonderful and strange newes out of Suffolke and Essex, where it rayned wheat the space of six or seven miles (1583)." [1]

Next came the periodical paper, the first of which, so far as can be ascertained, was published by Nathaniel Butter in 1622. It was by no means regular as regards the days of issue, nor was the title always the same; but, in spite of the heavy odds against it, it managed to preserve a certain continuity; and the so-called *Weekly News*, imperfect as it was, deserves recognition as being the first genuine English newspaper. Like all unwelcome innovations, it soon came under the lash of the satirist. Butter is the Clerk in Jonson's *Staple of News*. "I would have, sir," exclaims the old woman in the comedy,

> ". . . I would have, sir,
> A groatsworth of any news, I care not what,
> To carry down this Saturday to our vicar.
> *Registrar.*—O! you're a butter-woman; ask Nathaniel
> The clerk there." [2]

The staple (or emporium) of news sketched by Jonson was, in its way, a by no means unworthy predecessor of the Central News and Press Association of our own day. It undertook, like those agencies, to simplify, centralise, and co-ordinate all sources of intelligence; and it no doubt paved

[1] See Andrews, *History of British Journalism*, i. 26, 27, for these and similar titles.

[2] *The Staple of News* (1625), Act I., Sc. iv.

the way for the many newspapers which subsequently sprung up. The Civil War gave a great impetus to the journalism of the seventeenth century. This period of internal strife was also a time of *Mercuries* and of "Mercury women." There were the *Mercurius Aulicus*, the *Mercurius Medicus*, the *Mercurius Politicus*, the *Mercurius Britannicus*, the *Mercurius Anti-Britannicus*, the *Mercurius Pragmaticus*, the *Mercurius Aquaticus*, and so on, *usque ad nauseam*. There is nothing like battle and bloodshed for newspapers. The period of internecine warfare saw the advent of innumerable "Mercuries," while that of the Restoration witnessed the founding of the *London Gazette*, the oldest journal in existence, either in this or in any other country. It came out for the first time in 1666—Dryden's *annus mirabilis*—being issued on Mondays and Thursdays. "The contents," says Macaulay, "generally were a royal proclamation, two or three Tory addresses, notices of two or three promotions, an account of a skirmish between the imperial forces and the Janissaries on the Danube, a description of a highwayman, an announcement of a grand cock-fight between two persons of honour, and an advertisement offering a reward for a strayed dog. The whole made up two pages of moderate size."[1] It did not contain, and it never has contained, any direct reference to literature, to science, or to art—or, for the matter of that, to many other things which go to the making of a nation's life.

There was soon to be a change. The late Matthew Arnold, who was never at loss for an epithet, once essayed to define what he called the New Journalism. "We have had opportunities of observing a new journalism which a clever and energetic man has lately invented,"—so he wrote

[1] Macaulay's *History of England*, chap. iii.

in 1887. "It has much to recommend it; it is full of ability, novelty, variety, sensation, sympathy, generous instincts; its one great fault is that it is feather-brained."[1] Arnold had an able modern journalist in his mind when he penned this passage; but his adjectives apply with almost equal truth and force to John Dunton, and to the journal which more than two hundred years previously that "clever and energetic" bookseller had started under the title of the *Athenian Gazette.* The name was adopted on scriptural, not on classical grounds; for the Athenians, according to St. Paul, "spent their time in nothing else but either to tell or to hear some new thing."[2] The readers of the *Athenian Gazette*, also, were on their part invited to tell or to hear some new thing. The paper professed to resolve weekly "all the most nice and curious questions propos'd by the ingenious of either sex." It ran its successful course for something like six years; pleasing the contributors of questions by its prompt and interesting replies, and entertaining the general reader by its rich and varied stories of information. Questions were submitted on all sorts of subjects—on religion, casuistry, love, literature, manners, science, and superstition—and none of them appears to have been too subtle or too absurd to extract a reply from the "knot of obscure men," as Dr. Johnson called them, who conducted the periodical. "There can be no doubt," says Mr. Courthope, "that the quaint humours it originated gave the first hint to the inventors of the *Tatler* and *Spectator.*"[3] Let us now turn aside for a moment to consider the career of the "clever and energetic man" by whom the *Athenian Gazette* (or *Mercury*) was originated.

[1] *Nineteenth Century*, May 1887.
[2] Acts of the Apostles, xvii. 21.
[3] *Addison.* By W. J. Courthope, p. 88.

John Dunton—one of the Fathers of English Journalism—was born on the 4th May 1659. He was, as he himself informs us, "son, grandson, and great-grandson to a clergyman;"[1] and he was, moreover, the fourth lineal descendant of that name. But he was not the fourth clergyman. He was, as Mr. Leslie Stephen puts it, "a flighty youth."[2] He fell in love in his thirteenth year; he declined to learn languages; and, although he consented to "dabble in philosophy," his ethical studies affected his theories more than his practice. Had he lived in the present day, he would most probably have picked up shorthand, and have drifted quite naturally into journalism and literature. As it was, he was compelled to begin life as a bookseller's apprentice. Life behind a counter was as uncongenial to him as it subsequently proved to be in the case of Gay, and, "in the compass of a few days," he was resolved to make a journey of it home again, having satisfied his curiosity. But, unlike Gay, he was persuaded to return once more to the shop, and after this early ebullition of his rebellious spirit, he settled down to serve his seven years' term. "I cannot but say," he confesses in the entertaining account of his *Life and Errors* which he afterwards wrote, "that if ever an Apprenticeship was easy and agreeable, it was that which I served; and, had I not been overborne with headstrong passions, both to my own ruin and the loss of time, I might have made considerable improvements in so good a family."[3] The truth is, Dunton was intensely interested in love-making and in politics—pursuits which take up considerably more time than the young man who

[1] *Athenianism; or the New Projects of Mr. John Dunton* (1710), p. 14.

[2] *Dictionary of National Biography*, xvi. 236.

[3] *Life and Errors*, p. 43, Nichols' edition (1818).

wishes to succeed in the world can well afford to spare. His period of apprenticeship having come to an end, he opened business on his own account, "taking up with half a shop, a warehouse, and a fashionable chamber," which he had of "honest Mr. John Brown." Printing was now "the uttermost" in his thoughts, and his earlier speculations sold well. This, as he frankly admits, gave him an ungovernable itch to be always intriguing that way. Nor, as it happened, was this the only direction in which he showed a peculiar aptitude for "intriguing." Dunton was ever an enthusiastic admirer of the fairer sex; and it is not a little to his credit that at a time when the Merry Monarch sat upon the English throne he could treat women with a sincere and chivalrous respect none too common even in the Victorian era, and that, in spite of much painful disillusionment, he held to the last his strenuous belief in the possibility of a purely "platonic" attachment between two persons of different sex. Dunton was, of course, mere wax in the hands of the match-making matrons who surrounded him; and, in 1682, he espoused Elizabeth, a daughter of Samuel Annesley the divine. Samuel Wesley, the father of the Methodist of that name, married another daughter, and Daniel Defoe a third.

Things went well enough for a few years. Then came Monmouth's insurrection—the immediate result of which was an almost universally felt depression in trade. Dunton, whose business fell off like that of other tradesmen, resolved to make a voyage to New England, where five hundred pounds were owing to him, and where he hoped to dispose of a portion of his stock of books. The fact that he had generously, but somewhat foolishly, become security for the debt of a sister may have had something to do with this voyage—a full account of which will be found in the *Life*

and Errors already cited. Upon his return to this country, in the year of the Revolution, he opened a shop at the sign of the "Black Raven," in the Poultry, where he carried on business as bookseller and journalist for the space of several years. Here his chief "project"—all Dunton's many ventures were described by him as "projects"—was brought to a successful issue.

Dunton has more than once been spoken of as a "crazy bookseller," and that by persons who ought to know better. He was a bookseller by trade, of course; but—what is much more to our present purpose—he was also the first journalist of his time. He was full of ideas and rich in expedients, and he possessed an interesting personality, which he lost no opportunity of bringing before the public. No doubt he was what certain modern writers would call a "crank"; yet, with all his "crankiness," he showed a wonderful knowledge of human nature, its weaknesses and its wants. To have hit the public taste as he did with his *Athenian Gazette* was a feat, and a feat of which any modern journalist might feel proud. It is true that he received help in carrying out his "project"; but the original idea was his, and his alone. Here is the story of its inception in Dunton's own words:—

"I had received a very flaming injury, which was so loaded with aggravations that I could scarce get over it; my thoughts were constantly working upon't, and made me strangely uneasy; sometimes I thought to make application to some Divine, but how to conceal myself and the ungrateful wretch was the difficulty. Whilst this perplexity remained upon me, I was one day walking over St. George's Fields, and Mr. Larkin and Mr. Harris were along with me, and on a sudden I made a stop, and said, 'Well, sirs, I have a thought I'll not exchange for Fifty guineas;' they smiled, and were very urgent with me to discover it, but they could not get it from me. The first rude hint of it was no more than a confused idea of concealing the Queries

and answering his Question. However, so soon as I came home, I managed it to some better purpose, brought it into form and hammered out a title for't, which happened to be extremely lucky, and those who are well acquainted with the Grecian History may discover some peculiar beauties in it."[1]

Such was the origin of the *Athenian Gazette.* Let us now take a brief glance at its production and early history.

The first number of the new journal appeared on Tuesday, March 17th, 1690-91, and evidently took a certain section of the reading public by storm. It was a single folio sheet, printed on both sides, and bore the title of *The Athenian Gazette, resolving weekly all the most nice and curious questions propos'd by the ingenious.* At the end of the sheet appeared the following "Advertisement":—

"All Persons whatever may be resolved gratis in any Question that their own satisfaction or curiosity shall prompt 'em to, if they send their Questions by a Penny Post letter to Mr. Smith at his Coffee-house in Stocks Market in the Poultry, where orders are given for the reception of such Letters, and care shall be taken for their Resolution by the next Weekly Paper after their sending."

"In a little time after," says Dunton, "to oblige *authority*, we altered the title of *Athenian Gazette.*" The substitution of *Mercury* for *Gazette* really took place in the second number. Nobody has ventured to explain why the change was made; though the reason seems to us to be obvious enough. There can be no doubt that the "authority" mentioned by Dunton was the *London Gazette*, the conductors of which might reasonably complain of interference with a fifteen-year-old title.

And who (it may be asked) were the men who wrote the periodical which Dunton so opportunely started? They were, says Dr. Johnson in his superior way, "a knot of

[1] *Athenianism*, p. 114.

obscure men who published a periodical pamphlet of answers to questions sent, or supposed to be sent, by letters."[1] In point of fact they were not "obscure men," though, on the other hand, it cannot be urged on their behalf that they belonged to the *dii majores* of the literary world in which they moved. One of them, Richard Sault, was a mathematician, who prepared—if, indeed, he did not compose—a religious narrative, which Dunton published under the title of the *Second Spira.* This, by the way, was one of the books which the bookseller afterwards wished he had never seen. Sault, it may be added, eventually removed to Cambridge, where he won for himself considerable repute as a mathematician, and where he was much liked by his pupils and his friends. Another member of the "Athenian Society"—for so Dunton proudly styled his little partnership—was Samuel Wesley, father of John Wesley, the divine. Having quarrelled with his friends while he was yet a youth, Samuel Wesley walked to Oxford, entered himself at Exeter College as a poor scholar, and began his studies with no larger a fund than two pounds sixteen shillings, and with no prospect of a future supply. From that time until he graduated a single crown was all the assistance he received from his friends. He composed exercises for those who had more money than brains; and he gave instructions to those who wished to profit by his lessons. Thus, by great industry and equally great frugality, he not only supported himself, but had accumulated the sum of ten pounds fifteen shillings when he went to London to be ordained. While engaged as a curate in the metropolis, Wesley married Susanna, a daughter of Dr. Annesley, and a sister of Dunton's first wife. Hence, no doubt, the friendship

[1] *Lives of the Poets.* Swift.

which led Wesley to take part in the promotion of Dunton's pet project. A third gentleman connected with the *Athenian Mercury* was "the ingenious Dr. Norris, who very generously offered his assistance *gratis*, but refused to become a stated member of Athens." The *Mercury* was for all practical purposes the production of Wesley, Sault, and Dunton.

The original agreement[1] for writing the *Athenian Mercury* is preserved among the manuscripts at the Bodleian Library, Oxford. The parties to it were Wesley, Sault, and Dunton. The two former agreed to deliver into the bookseller's hands every Friday night "two distinct papers . . . each paper to make halfe a printed sheet of the *Athenian Gazette* or *Mercury*." The remuneration was fixed at ten shillings for every number of the periodical printed; and Dunton reserved to himself "power tc intermix the said questions as he pleases"—in a word, the right of editing his contributors' "copy." Arrangements were made for a weekly meeting between Wesley and Sault, "to consult of what they have done, and to receive questions for the next week." It was, moreover, agreed between the parties that every volume should have a preface and index, the former to be written by Wesley and Sault for "10s. betwixt 'em." The agreement is dated the 10th April 1691, at which time four numbers of the periodical had come out, while the venture had, to a considerable extent, proved itself a success.

A curious and interesting picture of the self-styled Athenian Society as it struck the imagination of the satirist is to be found in the *New Athenian Comedy* by E. S. The

[1] This agreement—for a copy of which the Editor is indebted to the courtesy of Mr. Byron Nicholson, M.A., Bodley's Librarian at Oxford University—is given in full in an Appendix.

initials are those of Elkanah Settle,[1] a playwright whose chief claim upon our remembrance lies in the fact that he was, first by the strength of a party at Court and afterwards by a faction in the State, for a time buoyed up in opposition to Dryden. His "comedy" is described as containing "the Politicks, Œconomicks, Tacticks, Crypticks, Apocalypticks, Stypticks, Skepticks, Pneumaticks, Theologicks, Poeticks, Mathematicks, Sophisticks, Pragmaticks, Dogmaticks, etc., of that most Learned Society." The following lines from Juvenal's third satire also appeared upon the title-page—

> "—— Ede quid illum
> Esse putes? quemvis hominem, secum attulit ad nos,
> Grammaticus, Rhetor, Geometres Pictor, Alyptes,

---

[1] Elkanah Settle was born in Dunstable in 1648, and died in London, 1724. His plays include *Cambyses*, *King of Persia* and *The Empress of Morocco*. Dryden satirises him under the name of Doeg in the second part of *Absalom and Achitophel*—

> "The height of his ambition is, we know,
> But to be master of a puppet-show;
> On that one stage his works may yet appear,
> And a month's harvest keep him all the year."

The lines were in a sense prophetic. "Such are the revolutions of fame or such is the prevalence of fashion," says Dr. Johnson, "that the man whose works have not yet been thought to deserve the care of collecting them, who died forgotten in a hospital, and whose latter years were spent in contriving shows for fairs . . . might with truth have had inscribed upon his stone—

> 'Here lies the Rival and Antagonist of Dryden.'"

At the time the *Dunciad* was published (1728), Settle was poet to the City of London. His office was to compose yearly panegyrics upon Lord Mayors and verses to be spoken at pageants. Upon his death the office was abolished. The *New Athenian Comedy* was published by Campanella Restio in 1693.

Augur, Schœnobates, Medicus, Magus, omnia novit,
Atticus *esuriens*, ad cœlum jusseris ibit."[1]

These lines, by the way, were thought by Dunton to have a "particular reference to his humour and to the history of his life." As Settle's play is a very rare one, we may be pardoned for devoting a page or so to a brief description of it.

The scene of the comedy is laid in "S—— Coffee-house, Stock's market;" and the persons represented include "Obadiah Grub, Divinity and Poetry Professor of the Society;" "Jerry Squirt, Casuist and Physician in Ordinary;" "Joachim Dash, Mathematician;" and "Jack Stuff, a subtile, ingenious half author, half bookseller." These four characters constitute the Society, the members of which are all easily recognisable under the thin disguises which Settle causes them to wear. "Grub" is Wesley, a clergyman, and the author of a poem entitled "Maggots." "Squirt" is Dr. Norris, who, according to Dunton, "was wonderfully useful in supplying hints; for, being universally read, and his memory very strong, there was nothing could be asked but he could very easily say something to the purpose upon it." "Joachim Dash" is Sault, and "Jack Stuff," Dunton. As the plays opens, Mr. Freeman and Mr. Hardy, "two worthy gentlemen of the town," are being asked by the coffee-man, Poll, to vacate the room in which they are seated, in order that it be used for a meeting of the

[1] "Riddle me this, and guess him if you can,
Who bears a nation in a single man?
A cook, a conjurer, a rhetorician,
A painter, pedant, a geometrician,
A dancer on the ropes, and a physician;
All things the hungry Greek exactly knows,
And bid him go to heaven, to heaven he goes."
—DRYDEN.

Athenian Society. They refuse to do so until the landlord has satisfied their curiosity with a detailed description of the four members. The following dialogue accordingly takes place :—

Free. No grumbling; we must have genealogies and histories too before we stir a foot.

Poll. If you must then! Well, the first, the chairman, to speak in the vulgar phrase, is a country parson, by birth a Grub-streetonian, in his sacerdotal capacity a Lincolnshire Sermonian; but at present strol'd and eloped from his canonical drudgery, and translated to *Athenian Helicon;* in plain *English, Poetry and Divinity Professor* to the Society. To sum up his glory.

His Mother, sir, sells Cheese by the Town Walls,
And him her dear Sir Astrophel *she calls.*

Hard. What a sublime spirit of coffee is here!

Poll. The second a Doctor of Physick——

Hard. How, a Doctor!

Poll. Yes, and as illustrious a one as ever put Bill to Post; whose Right famous Renown shall never dye, so long as his immortal Tetrachymagogon lives.

Free. That doughty Virtuoso! That individual puissant Operator! Nay thou hast hit off a Doctor in the name of Æsculapius.

Hard. Well, landlord, to the third: what sort of a Quack is he?

Poll. Quack! have a care what you say: I'd have you to know that he scorns your words; he's neither Quack nor Physician.

Free. But a politician!

Poll. Politician! no sir, a Mathematician.

Free. Oh, a Mathematician!

Poll. But pray, gentlemen, let me entreat you——

Hard. Yes, thou hast won the field. The Room is thine.

The Society meets and discusses business over a dinner of black puddings. The *Second Spira* is mentioned; and jesting references are made to a physical infirmity, from which, there is some reason to believe, Dunton suffered. His carelessness in the matter of personal appear-

ance is also made the butt of his companion's coarse humour:

> "Reforme then, Jack; and pick up, go
> Powder and prink thyself a *Beau*."

The nature of the queries sent to the *Mercury* is ridiculed in a scene which represents an under-turnkey of Newgate as bringing from a prisoner the question: "Which is the more noble animal, a louse or a flea?" As a piece of literary work, this "comedy" is beneath contempt: its only interest for us lies in the fact that it gives some idea of the way in which the Athenian Society was regarded among its contemporaries.

Many causes contributed to the success of the new paper. To begin with, it was just what the public wanted. It was not, as Mr. Leslie Stephen has stated,[1] "a kind of 'Notes and Queries.'" It more nearly resembled the "Answers to Correspondents" column which appears in so many modern journals. There are persons who like nothing so much as advice gratis. Such counsel could without difficulty be obtained from the editors of the *Athenian Mercury;* and the extent to which the public availed themselves of the advantages offered them was so great that Dunton often found several hundred letters awaiting him at the coffee-house where he and his coadjutors met to discuss matters.[2] The establishment of a Government penny post in London was another help to the *Athenian Mercury.* Any person in a position to afford twopence could with ease obtain an answer to such questions as genuine interest or idle curiosity might prompt him to ask. His letter would cost him a penny, and for the same sum he would be able to obtain a copy of the particular *Mercury*

[1] *Dictionary of National Biography*, xvi. 237. [2] *Athenianism*, p. 115.

which contained the desired replies. The number and nature of the queries sent in conclusively show that the project was, as Dunton put it, "universally received."[1]

Nor was it the common people alone who favoured the new journal. Eminent men sent questions to it; versifiers such as De Foe, Motteux, Tate, and Richardson wrote odes in praise of it. "Our Athenian Project," says Dunton,[2] "did not only obtain among the populace, but was well received by the politer sort of mankind. That great and learned nobleman, the late Marquess of Halifax, was once pleased to tell me that he constantly perused our *Mercuries*, and had received great satisfaction from very many of our answers. The late Sir William Temple, a man of clear judgment and wonderful penetration, was pleased to honour me with frequent letters and questions, very curious and uncommon; in particular those about the Talismans are his." Sir Thomas Pope Blount, Sir William Hedges, and Sir Peter Pett were among the other distinguished men who, if Dunton is to be believed, approved of the journal. "Mr. Swift, a country gentleman, sent an ode to the Athenian Society; which, being an ingenious poem, was prefixed to the fifth supplement of the *Athenian Mercury*. "Mr. Swift" was at that time secretary to Sir William Temple at Moor Park: he subsequently became Dean of St. Patrick's, and won for himself undying fame as the author of *Gulliver's Travels* and the *Tale of a Tub*. His letter to the Society may be given in full:—

"MOOR PARK, *Feb.* 14, 1691.

"GENTLEMEN,—Since every Body pretends to trouble you with their Follys, I thought I might claim the Privilege of an Englishman, and put in my share among the rest. Being last year in Ireland (from

[1] *Athenianism*, p. 115. [2] *Ibid.*, p. 119.

whence I return'd about half a year ago) I heard only a loose Talk of your Society, and believ'd the Design to be only some new Folly just suitable to the Age, which God knows I little expected ever to produce anything extraordinary. Since my being in England, having still continu'd in the Country, and much out of Company, I had but little Advantage of knowing any more, till about two Months ago passing thro Oxford, a very learned gentleman first shew'd me two or three of your Volumes, and gave me his Account and Opinion of you. A while after I come to this Place, upon a Visit to ——, where I have been ever since, and have seen all the four Volumes with their Supplements; which, answering my Expectation, the Perusal has produc'd what you find inclos'd.

"As I have been somewhat inclin'd to this Folly, so I have seldom wanted somebody to flatter me in it. And for the Ode inclos'd, I have sent it to a Person of very great Learning and Honour, and since to some others the best of my Acquaintance (to which I thought very proper to inure it for a greater Light), and they have all been pleas'd to tell me that they are sure it will not be unwelcome, and that I should beg the Honour of you to let it be Printed before your next Volume (which I think is soon to be publish'd), it being so usual before most Books of any great value among Poets, and before its seeing the World: I submit it wholly to the Correction of your Pens.

"I intreat therefore one of you would descend so far as to write two or three Lines to me of your Pleasure upon it. Which as I cannot but expect from gentlemen who have so well shewn upon so many Occasions that greatest Character of Scholars, in being favourable to the Ignorant, so I am sure nothing at present can more highly oblige me, or make me happier.—I am, gentlemen, your ever most humble and most admiring servant, "JONATHAN SWIFT."[1]

As for the Ode itself we shall best consult the literary reputation of Swift by allowing it to repose in the musty pages of the periodical in which it first appeared. It fully justified the frank remark of Dryden, "Cousin Swift, you will never be a poet." In after years the author of *A Tale of a Tub* bitterly regretted having addressed a "knot of obscure men" in so reverential a fashion, and he did not

[1] *A Supplement to the Athenian Oracle*, p. iii.

hesitate, when opportunity offered, to refer to Dunton in the most uncomplimentary terms.

"Among the present writers on the Whig side [so he wrote in *The Public Spirit of the Whigs*, a reply to Steele's *Crisis*, published in 1714] I cannot recollect but three of any distinction, which are the Flying Post, Mr. Dunton, and the author of the *Crisis*. . . . Mr. Dunton has been longer and more conversant in books than any of the three, as well as more voluminous in his productions; however, having employed his studies in so great a variety of other subjects, he has, I think, but lately turned his genius to politics. His famous tract entitled 'Neck or Nothing' must be allowed to be the shrewdest piece and written with the most spirit of any which has appeared from that side since the change of the Ministry: it is indeed a most cutting satire upon the Lord Treasurer and Lord Bolingbroke; and I wonder none of our friends ever undertook to answer it. I confess I was at first of the same opinion with several good judges, who from the style and manner suppose it to have issued from the sharp pen of the Earl of Nottingham; and I am still apt to think it might receive his lordship's last hand."

Swift's satire o'er-reached itself. His irony was lost upon Dunton, who regarded these references as complimentary, and who quoted them in his Appeal to George I. as proofs that he was not "mad," or "even crazed in his intellectuals."

The *Athenian Mercury* ran its steady and successful course for nearly six years. It was at first issued weekly, on Tuesdays—Mr. Leslie Stephen, by the way, appears to be under the impression that it was always a weekly journal—then, as it grew in popularity, it came out twice a week, on Tuesdays and on Saturdays. At one time, indeed, the amount of material in the hands of the editors was so great that they determined to issue the paper four times a week;[1] but, finding that such an arrangement would "clog their undertaking" and "render

[1] Gildon's *History of the Athenian Society.* (*Athenian Oracle*, vol. iv. p. 71.)

it useless," they wisely reverted to the old order of things. Every thirtieth number of the *Mercury* marked the completion of a volume; and with each of the earlier volumes was published a supplement containing the "transactions and experiments of foreign virtuosis; to which is added an account of the design and scope of most of the considerable books printed in all languages, and of the quality of the others, if known." These book notices were not continued beyond the fifth volume; their cessation being due to the publication, through Dunton, of a new monthly periodical (edited by a Mr. J. de la Crosse), entitled *The Works of the Learned; or an Historical Account and Impartial Judgment of Books newly printed, both foreign and domestic; as also the State of Learning in the world.* The *Athenian Mercury* did not cease publication until it reached the end of its nineteenth volume; the thirtieth and last number of which (February 8, 1695-6) contained the following significant "Advertisement":—

"That the proprietor of the *Athenian Mercury* thinks fit, whilst the coffee-houses have the votes every day and six newspapers every week, to discontinue this weekly paper (the nineteenth volume being now finished) and carry on the said design in volumes; and in pursuance of this resolution thirty numbers shall speedily be printed altogether to complete the twentieth volume; the first undertaker designs to have it continued in weekly papers as soon as ever the glut of news is over."

Notwithstanding this very explicit promise on the part of Dunton, the first number of the twentieth volume of the *Mercury* did not come out until Friday, May 14th, 1697. Nine more numbers appeared. With No. 10, which was published on Monday, June 14th, 1697, the *Athenian Mercury*, the first popular periodical ever published in this country, came to an end.

Of course the mass of curious and interesting information

which the *Mercuries* contained was far too readable to be allowed to repose in the twenty folio volumes, "neatly done up in marble paper," in which for a time it found a place. Dunton, anxious to make the most of the valuable copyright which lay in his hands, decided to publish a selection from the journal. "The old Athenian volumes a while ago growing quite out of print," he says, "a choice collection of the most valuable questions and answers, in three volumes,[1] have lately been reprinted and made public under the title of *Athenian Oracle;* two of which I dedicated to the most illustrious and magnanimous Prince, James Duke of Ormond, Chancellor of the Universities of Oxford and Dublin, and Lord Lieutenant of Ireland. . . . The copy of these three volumes I sold to Mr. Bell, in Cornhill, and is all (as appears by our articles) that he has any right to; and much good may his success do him, for it is thought he will get above a thousand pounds by it." The *Athenian Oracle* professed to be "an entire collection of what was valuable in the *Athenian Mercuries.*" The selection now put before the public aims at preserving all that is most interesting and valuable in the four volumes of the *Athenian Oracle.* The writer of this introductory note is alone responsible for the choice which has been made.

Such is the history of the *Athenian Mercury.* We have sketched it from the day when its inception took place in the fertile brain of an eighteenth century journalist down to the time when its contents were deemed worthy of

[1] This reference to "three volumes" in the *Life and Errors* has caused Mr. Leslie Stephen to suppose that the *Athenian Oracle* consists of no more than three volumes. There are four. A "Supplement," containing not only further questions and answers, but also a *History of the Athenian Society* and an *Essay upon Learning,* was published by Andrew Bell in 1710.

preservation in the form of a book. The tale is complete in itself. But of the journalist who planned the *Athenian Mercury* there yet remain a few words to be said. Dunton's last days appear to have been far from happy. His first wife died in 1697—a week or two before the final discontinuance of the *Athenian Mercury*—and, ere many months had passed, he espoused Sarah, a daughter of Jane Nicholas, of St. Albans. His second wife had money; but she also brought Dunton the doubtful blessing of a mother-in-law. There were quarrels; Dunton upbraided his mother-in-law for not paying his debts: while, on the other hand, his wife not only fell foul of his printing schemes, but accused him of marrying her for her money; and the ill-matched pair finally separated. *The Life and Errors of John Dunton, late Citizen of London, written in Solitude*, was published in 1705. About this time—or shortly afterwards—Dunton went mad. He took to writing political pamphlets on the Whig side—*Neck or Nothing*, the attack on Bolingbroke and Oxford already noticed, was one of them—and he endeavoured to obtain recognition for his "political services"; but in vain. His wife died at St. Albans early in 1721. Dunton himself lived until 1733, when he died in obscurity. The only existing account of the later years of his life is contained in a Manuscript preserved at the British Museum, under the title of "Notes of Biographies by Edward Harley, [second] Earl of Oxford."[1] The "Note" on Dunton runs as follows:—

"Dunton (John), late Citizen of London. His *Life and Errors* written by himself in solitude. He has added several lives or accounts of people to it. 8vo., 1705. This John Dunton writes an *Essay proving we shall know our friends in Heaven.* This to the memory of

[1] British Museum, Harley MS., 7,544.

his wife. 8vo., 1698. This Dunton is the author of many libels. He was the author of that libel published in Queen Anne's time called *Neck or Nothing:* the materials of which he had, as he has since owned, from Thomas, Earl Wharton, and Gilbert Burnet, that lying Scot, Bishop of Salisbury. This poor wretch Dunton had a gold medal given him of about the value of 30*l.*, which he used to wear about his neck; but necessity obliged him for bread to pawn it now and then. He died, as I have been informed, the beginning of 1733." [1]

It is perhaps unfortunate that our last reference to Dunton should come from the pen of a political opponent. But while the man had his faults,—faults that were many and glaring,—surely much may be forgiven him in the face of that pathetic figure of the starving journalist, who was driven by dire Necessity to pledge his last and dearest treasure for bread.

Concerning the contents of the *Athenian Oracle* little need here be said. The pages of the selection which follows will enable the reader to decide for himself whether the book is interesting, and whether it assists him in forming an idea of the life of the average Englishman at the close of the seventeenth or at the beginning of the eighteenth century. Men well qualified to judge have read the *Athenian Oracle*, and have deemed it to be of historic value. One thing is certain: the questions printed are given in the genuine and uncorrected language of the querists who sent them in. "There are some persons," remark the writers of the Preface to the tenth volume of the *Athenian Mercury*, "who have lately been very angry with us because we have printed their letters *verbatim:* we can assure them that we have disoblig'd none of them knowingly. It has been always our custom to commit all queries and cases to the press without any alteration unless

[1] *Notes and Queries*, second series, ix. 418.

we are desired the contrary, or unless they are so very silly that they are intollerable; therefore the fault is not ours, but the inadvertency of those who complain that they are disoblig'd." For this reason, if for no other, the *Athenian Oracle* would possess an interest for us. But, language apart, its opinions are well deserving of consideration. We learn from its pages that many of the questions which demand the attention of thinking Englishmen to-day equally puzzled our forefathers in the reign of King William the Third. Love, of course, we have always with us; for Love remains young, however old the world may grow. Religion offers almost the same problems now as those with which it perplexed the readers of the *Athenian Oracle;* and in regard to some, at least, of them, the solution would appear to be as far off to-day as it was two centuries ago. It is in science that our chief advances have been made. For the present is truly an hour—

> "When Science reaches forth her arms,
> To feel from world to world, and charms
> Her secret from the latest moon."

The readers of the *Athenian Oracle* knew nothing of the steam-engine, of telegraphs, of the telephone, of the electric light, or of the phonograph. They never even dreamed of such marvels. Yet they were not altogether destitute of scientific knowledge. They were acquainted with Harvey's discovery of the circulation of the blood; they could explain the phenomenon of the rainbow; and they were not ignorant of the theory of gravitation. Thunder and lightning naturally puzzled them; for electricity is of all sciences the most modern. But while science did not exactly flourish in the eighteenth century superstition was everywhere rife. Hence a host of questions concerning

witchcraft, apparitions, and the like, together with sober narratives which would be laughed to scorn in these more materialistic days.

On the whole we fancy the reader will come to the conclusion that the life of the average Englishman of the eighteenth century was not widely different from that led by our countrymen to-day. The differences which do exist lie for the most part upon the surface. In essentials we are pretty much the same. True, we do not string up half-a-dozen criminals in a row at Tyburn; but who shall say that we are in reality more humane and less immoral than the men who did so? Customs change and fashions differ; but the heart of man remains for ever the same.

JOHN UNDERHILL.

WIMBLEDON, *January* 1892.

PART I.

Questions relating to Love, Courtship, and Marriage.

THE ATHENIAN ORACLE.

PART I.

LOVE, COURTSHIP, AND MARRIAGE.

Q. Whether it is lawful to marry a person one cannot love only in compliance to relations and to get an estate?

A. Had the question only been proposed of such as we don't *actually* love, it might perhaps be admitted of some imitation, since we sometimes see persons love tenderly after marriage who could hardly endure each other's sight before; though even such an experiment must be very dangerous and hazardous, and he must be a bold man who dares venture upon it. But as 'tis proposed here, whether we may marry such as we *cannot* love, 'tis beyond all doubt and must be answered in the negative, since such a practice would be both the most cruel and imprudent thing in the world. Society is the main end of marriage, love is the bond of society, without which there can neither

be found in that state pleasure, or profit, or honour. He then, or she, that marries for so base an end as profit without any possibility or prospect of love is guilty of the highest brutality imaginable, is united to a carcass without a soul, and are as cruel to themselves as Mazentius was to those wretches who had the ill fortune to fall into his hands. This being also but too general a truth, as one wittily observes, That he who marries a woman he could never love will, 'tis to be feared, soon love a woman he never married.

Q. Whether if females went a-courting, there would not be more marriages than now there are?

A. I am apt to think not so many. At least if they only were to court and we to be silent; for as courage is the more proper virtue of a man, so modesty is of a woman (though we meet with 'em sometimes in the contrary sexes), for which reason many ladies would die sooner than stoop to what they think so mean a practice, as we have had instances of some who have actually done it. But there's yet more in't than this—'tis their interest as well as their inclination to be (I won't say only passive, but) on the defensive; for whether or no they'll be so ingenuous to confess it 'tis certain that most men slight even what they find loves 'em; much more would they do so, should they easily obtain it; most of all should it be proffered and almost forced upon 'em.

Q. How shall a man know when a lady loves him?

A. First find out, if you can, whether she has ever loved any other before, for that renders the case much

more difficult; for one that has been deceived herself knows how to deceive you. Jealousy is counted one pretty sure sign of love, but I think it much such another as convulsions are of life. If a woman tells you she loves, there's no way but believing her; indeed there are hardly any of the tokens of that passion but are fallible, though the shrewdest sign that a woman loves ye is her marrying ye.

Q. Whether it be lawful to look with pleasure on another woman than one's wife, when married, or others beside her we intend to make so before?

A. 'Tis dangerous, the eye being the burning glass of love; and looking, liking, desiring, attempting and criminally obtaining oftentimes or always follow one another. But were it possible to stop at *liking*, which is the last step that can be made short of a precipice, we can't affirm that in its own nature unlawful. For whatever is fair and proportionable must of necessity strike the eye with more pleasure than what's deformed and horrid.

Q. What's to be thought of a wife, who forsakes her husband for his poverty?

A. Hardly anything bad enough, if that poverty be not brought upon him and still continued by his own carelessness or wickedness.

Q. Whether kisses and chaste embraces may be admitted into that friendship between different sexes which you have formerly mentioned?

A. Hold, good Mr. Platonique! not a lip's breadth further, till you have answered these questions, out of which you may make a shift to pick a resolution of your

own. 1. Because all agree there are no sexes in souls, d'ye think there are none in bodies? 2. Or are you marble? 3. Or is your friend of the same substance or kin to St. Francis's Wife of Snow? If not, Hands off! unless *en passant* as you may embrace or salute a sister or a neighbour.

Q. Gentlemen, I had once contracted a friendship of the strictest kind and highest degree with a young lady who is (without flattery) one of the noblest of her sex. Our passions, fortunes, and everything else were equal that we seemed designed for each other; yet if there is such a thing as Platonic love that was all that possessed our souls, at least that we knew: and when all else concluded us lovers (in the strictest sense) we only termed ourselves friends, and we were so far from love that we ridiculed anything tending thereto. But my occasions calling me to Spain (where I continued above a twelve-month) we were forced to part, though with grief to both. During my absence I was possessed with a strange kind of passion which I knew not what to make of: her idea was always with me, and though we continued a correspondence by letters, nothing could satisfy me till my return. As soon as I saw her, I threw myself into her arms and expressed the highest passion I was capable of: she, surprised at my behaviour, was silent for a while, but then received me with a sigh, and told me her parents had promised her to another person, and that though she loved me, yet, thinking I was not subject to the same passion, had given her consent, and they were to be married within a month. But, to be short, after some

discourse, I left her, and happily met my rival in a private field: I told him our circumstances, and endeavoured to dispute him out of her; but when that would not do, I drew, and told him he must fight me or quit his pretensions to her; we fought, I wounded and disarmed him, but gave him his life, which he requited with surrendering his right in her to me. He quitting her without discovering the reasons, I openly courted her and gained her parents' consent, and am now in expectation of the happy day. And, Gentlemen, I would know of you—

1. Whether there is or can be such a thing as Platonic love?

2. Whether I did ill in fighting my rival, since without it we had all three been made miserable?

A. Plato, surnamed Χεῖω [Query: θεῖος] because of his knowledge in divinity and abstracted speculations, Aristotle was his scholar, and by reason of his acute knowledge in material things he was called γάϊος. He being a successor of Plato and envious of his reputation, out of scorn called all abstracted notions Platonic, which soon got an ill reputation, being used as a jest; though in truth Aristotle was the fool in that and Plato the wise man, as may be seen by comparing their Morals together. The Platonic yet keeps up its abused sense, and custom gives us a ridiculous notion of it. The idea that we have of it now is mostly confined to an uncommon love—viz., that betwixt two different sexes, which, if it had been between two of the same sex might be well expressed by the term

of friendship. That there is such a thing we have several instances to convince us; the latest in print is to be found in one of the Gentleman's Journals expressed by a copy of verses, writ by a Platonic gentleman a little before the death of his mistress and himself. The verses were these:—

Since Love hath kindled in our Eyes
A chaste and holy Fire,
It were a Sin if thou or I
Shou'd let this Flame expire.

What tho our Bodies never meet
Love's Fewel's more Divine,
The fixt Stars by their twinkling greet
And yet they never join.

False Meteors who still change their place,
Tho they seem fair and bright,
Yet when they covet to embrace,
Fall down and lose their light.

If thou perceive thy Flame decay,
Come light thy Eyes at mine;
And when I feel mine fade away,
I'll take fresh Fires at thine.

Thus when we shall preserve from waste
The Flames of our desires,
No Vestals shall maintain more chaste,
No more immortal Fires.

Those that have a mind to know the whole story and the fatal effects this copy of verses had on 'em both may consult the said Journal.—To your second.

A. Yes, certainly, we are forbidden to do ill that good may come of it; 'tis an ill act to assault any person, except in one's just defence, and a degree of murder. We wish you as much happiness in your marriage as you promise yourself; but we don't understand how any gentleman can lose his right to anything because another has a longer sword.

Q. What is love?

A. 'Tis very much like light—a thing that everybody knows and yet none can tell what to make of it. 'Tis not money, fortune, jointure, raving, stabbing, hanging, romancing, flouncing, swearing, ramping, desiring, fighting, dying—though all these have been, are, and still will be mistaken and miscalled for it. What shall we say of it? 'Tis a pretty little soft thing that plays about the heart; and those who have it will know it well enough by this description. 'Tis extremely like a sigh, and could we find a painter could draw one, you'd easily mistake it for the other. 'Tis all over eyes, so far is it from being blind as some old dotards have described it, who certainly were blind themselves. It has a mouth too, and a pair of pretty hands, but yet the hands speak, and you may feel at a distance every word that comes out of the mouth gently stealing through your very soul.—But we dare not make any further enquiries, lest we should raise a spirit too powerful for all our art to lay again.

Q. Part of this letter is thought fit to be inserted in the following words :—I am within a short time to wait on a young lady who is one of the wonders of

the age for piety, wit, beauty, birth, and fortune, and therefore would desire of your Society a Form of Courtship in answer to the following Query—*After what manner* should a gentleman at the first visit accost his Mistress?

A. 'Tis pity to rob the old Academy of compliments, and we won't pretend to set up a new one in its room. We suppose the gentleman is not for having a form of words for this occasion; since extempore courtship is certainly the best, whatsoever extempore prayers are. Besides, the lady might chance to read this Oracle, and then he is undone—as bad as the poor Spark who complains he has lost his Mistress already by some such thing—unless he can persuade her that good wits jump, and that both he and the Athenians deserve that name. We suppose therefore he rather desires a direction for his behaviour than his words, which yet is almost as difficult to prescribe as the other, there being a thousand little circumstances which will extremely alter the nature of the thing. Mistresses are to be attacked like towns, according to their fortifications, situations, or garrison, no general rule being to be given for 'em—some are weak of one side, some of another; which a cunning engineer will soon find out. Some are to be mined, some to be bombed, some won by storm, others by composition, others to be starved into a surrender. The pleasantest way of courtship we have ever heard of was that of a very old, very rich, very covetous, very foolish, very ugly "Humble Servant" to a fine young lady, whom having taken abroad in

his coach, after some prefatory hums and haws and gentle leers, he pulls out from under his coat—what but his great bossed Bible with silver clasps, etc., and turning to the beginning of Genesis shows her, not that text, "Increase and multiply," which 'tis very likely he held his thumb upon, but another a little after it, "It is not good for man to be alone," and thereupon made her a very seasonable holding forth on the use and excellencies of matrimony. But this method would go near to displease the gallants as well as the ladies, and therefore we shan't much recommend it. For the question in hand and the gentleman's fine Mistress, if she be verily and indeed such a non-pareil as he represents her, in which case we must tell him he ought to produce his vouchers, for lovers are for the most part arrant liars as well of their Mistresses as to 'em, and besides generally a little purblind in the matter—but if she be such a miracle for piety, wit, beauty, birth, and fortune—and a miracle she is indeed if she's but half of all this—we'll tell him what in our judgment would be his most proper method at his first accosting her. He ought to express the highest respect possible, but this more by his actions than his words; and rather to let her know that he loves—which, if she has wit, she'll soon discover—or at least that he'd be thought to do so—than to put himself and the lady to the trouble and confusion of a formal declaration—which, if at all necessary to be made, there's time enough for doing it afterward on their better acquaintance.

Q. Whether interrupting discourse by repeated kisses ben't rude and unmannerly, and more apt to create aversion than love?

A. Not so hasty, good sir! You have made great progress indeed in your amour, if, like the Tartars in their march, you are got to plundering already, before there was any news of your being so much as arrived in the country. If you get within one step of the last before you have got well over the first, ten to one but you'll make more haste than good speed. To those *Oscula quæ Venus, Quintâ parte sui Nectaris imbuit*, as friend Horace has it, before you have so much as made your first addresses. But we'll be so kind to suppose this is only a prudential care you take, that you may know how to behave yourself hereafter, when the business is thus far advanced. Taking it then at that point, the truth is, kissing is a luscious diet; 'tis too high feeding for a militant lover, and besides, extremely apt to surfeit. He must therefore remember to feed cautiously, as if he were eating melons. Moderation verily is an excellent thing, which we must observe from the teeth outward as well as inward, and kiss as well as talk with discretion. It may do like a high cordial or a taste of cold tea, a little now and then; but he must have a care how he makes it his constant drink, unless he has a mind to burn his heart out. Then there are certain times and seasons to be observed: for example, if a pair of soft lips are about to pronounce some hard thing or other — some terrible repulse or denial—if they pout and look forbidding

and angry—then *Noli prosequi* may lawfully be issued out, and one that understands the methods of the Court will be for stopping the proceedings as fast as he's able.

Q. How far may singing and music be proper in making love?

A. There's nothing which charms the soul more than fine music. Osburn says unluckily after this manner, of a fine woman who sings well, that she's a trap doubly baited. And why is not the same true of a man: there being indeed something so ravishing in music, whether in man or woman, that 'tis almost impossible for anything that's human to resist it; though in vocal still more than instrumental. It smoothes all the rugged passions of the soul, and, like beauty, bewitches into love, almost before persons know where they are. But even here, as well as in other cases, extremes are to be avoided, nothing being more ridiculous than an eternal "Farewell to Love;" and a lady of sense and worth would as soon make choice of a singing-master as one who is always tiring her with hard names and doleful ditties. He must, then, sing very rarely or never, unless the lady desires him; he must be neither too forward nor averse; and must not be of the humour of most songsters, who neither know when to begin nor make an end. His performances must be natural and easy, and carry something of a free and genteel air; and he must never himself appear too well pleased with them, but order it so that he may seem to oblige the lady, not himself, by his melody. At least let it appear

to be accidental only, as if by chance, not knowing any hears him, and for his own private diversion.

Q. How long after the death of a husband may women modestly marry?

A. We think that pious widow was a little of the soonest, who, when most deeply lamenting at her husband's funeral, and one of the company at the grave whispered her not to take on so heavily, for, if she thought fit, he was ready to supply his room, answered sadly, sobbing, "Thank ye, sir, for your care to comfort a poor disconsolate widow, but indeed I've just now promised another that came before ye." The Ephesian matron, on t'other side, was a little of the longest, though she made up for't afterwards, and was very much in haste when she once set about the business. Nor need we go so far as Ephesus for ladies that have almost worshipped their husbands' tombs for seven years together after their death, and at last expressed the extravagance of their love to their memories by marrying the tutor of their children. But might we propose a term of mourning in this case, our judgment is that the widows' love is too warm, who though like the Indian wives they don't burn themselves with their husbands, are yet for as good as burying themselves alive to keep them company; and on the t'other side, that her's is too cold who can scarce lie alone till her husband is so. There is a mean betwixt them, and we think a widow does very well in mourning for one twelve-month after she is so, both because 'tis decent and because she generally looks

prettier in't and 'twill the sooner get her another husband.

Q. What is knight-errantry?

A. Knight-errantry is loving, sighing, whining, rambling, starving, tilting, fighting, dying, reviving, waking, staring, singing, crying, praying, wishing, composing, writing, serenading, rhyming, hoping, fearing, despairing, raving.

Q. Who are wisest, those that marry for love or for convenience?

A. There's no degree of wisdom in either, but they are e'en both fools if they marry for one without t'other. Love, without the necessary conveniences of life, will soon wear thread-bare; and conveniences without love is no better than being chained to a post for the sake of a little meat, drink, and clothing. But if we compare the small degrees of each together, much love and moderate conveniency is far better than the most plentiful estate with little or no love.

Q. In my minority I married a lady contrary to the knowledge of our parents, and now I'm grown to a state of maturity, I have professed to court this lady whom I have married. The motion has taken such good effect that our marriage is concluded on: Query, Whether we may lawfully be married again; for if they understand that we have acted without their consent, 'twill certainly prove our ruin?

A. There's nothing a sin that is not the breach of some law; but this is a breach of no law—*ergo*, it is no sin. 'Tis needless as to you two, but not as to the world. Put the cause thus: I promise or vow to such

a person that I will do so and so. If I repeat my promise to him in a new company, I am not guilty of any breach of promise, but on the contrary it shows my resolution to perform what I first promised. Again, it is lawful for any man to say what it is lawful for him to do, as actions are preferable to words. But 'tis lawful for a man to love, cherish, and be faithful to his wife, etc., always—*ergo*, 'tis lawful to say so always if there be occasion. 'Tis no sin to marry a hundred times to one wife; nor is it any mocking of God Almighty in this case, who would have us act so as we may be accountable to our fellow-creatures. There's no more difficulty in the matter than to give several bonds upon the same provisos to be paid at one day. One is sufficient, but more are not amiss for satisfaction. A dumb man is always marrying; 'tis action that is essential, not words.

Q. I know a young gentleman in love with a famed Beauty, but slighted by her, the same person is loved by another young lady of less beauty but superior fortune: how shall he behave himself between 'em?

A. If the case ben't long ere this decided, we'd advise him to drop his addresses to the Beauty for two good reasons: first, because she's a beauty; and secondly (which is yet a better), because she won't entertain him. On the contrary, to improve his interest in the Fortune if she has no remarkable ill qualities: first, because she's a Fortune (which he'll find the most comfortable importance, in all matrimony, and much more savour in't than the old

knight-erranty way, that thin-gutted, rambling, grinning, starving love); and secondly, because she drops into his mouth, and there's all the charges of lies, presents, whining, dying, love-letters, maids, porters, etc., clearly saved into his own pocket.

Q. Your opinion in this case is desired. A person marrying a wife in the month of February '84, and lived with him till May '89 in very good order, sudden left him without any provocation, and hath been absent ever since: he desires, being much troubled in mind about it, how he may answer for her to know what is become of her, he being willing to discharge his duty to her before God and man. I pray your advice in this matter as soon as possible?

A. Put her in the *Gazette*, and promise she shall be well treated if she will return to you, and if it has the effect, be sure you be as good as your word.

Q. It has been my fortune to fall in love with a young gentlewoman, and soon after it so happened we have been a fortnight in one house together in the country, by which I have had frequent opportunities of making my addresses to her; and after a short time found her by all her actions to have the like passion for me, although in words the quite contrary. When I come to discourse seriously to her, she in words gives me an absolute denial; yet notwithstanding I find she endeavours to be in my company what she can, and when with me her eye is always fixed on me; her kisses are reciprocal when alone, and all other freedom which consists with modesty and religion are permitted: and yet she affirms that

she does not love me so as to make me her husband, nor ever will, etc. Now, Gentlemen, having had frequent converse with her ever since my first writing to you, I still find her much in the same humour, and not knowing how to take it (lovers being commonly a little impatient), your speedy answer is earnestly desired, whether her words or her actions are to be esteemed the sentiments of her heart? In your speedy answer you will much oblige a real friend to Athens.

A. You write like a youngster in these affairs. Young women can't forbear speaking what is far enough from their heart. A little strangeness, few visits, or a pretended voyage (which you may allege you are forced to by her unkindness) will set all to rights, and bring her to speak as she thinks. There's a little novel entitled *Lysander, or the Soldier of Fortune*, which perhaps gives the most lively description and character of a maiden lover, whose education, modesty, etc., give a reverse prospect of everything: though in some cases there's need enough of great caution and prudence, the inconstancy, levity, and prejudices of our own sex being so very notorious.

Q. Not long since I was passionately in love with a virtuous lady of equal age and fortune with myself and well descended, which I acquainted her with in a letter. But she had no sooner received it, but she rejected my offer, refusing to join any company where she saw me present, and avoiding me as much as possible; being at the same time, as I understood, courted by a young gentleman much above my fortune, who continued his courtship for about two

months: though after she declined his courtship, slighted him, and sent for me, and showed me all his letters, telling me if I would prove constant, she would be eternally mine. But within a week after I had another proposal made me from a virtuous and beautiful young lady of a much greater fortune, and as well educated as the former. Now I desire your advice (and resolve to be governed by it) whether I can justly and honourably embrace the latter offer and reject the former, there never having been any absolute promise between us; my inclinations being, I must confess, much more for the latter?

A. If you did not engage yourself to the first, there's no reason why you should not embrace the more advantageous proposals of the latter. But by the manner of the expression—*that you made no absolute promise*—you seem to imply that some sort of promise was made, and 'tis probable enough that you might make her some such returns for her obliging offer; which, if you did, and she understood it as the accepting it, you cannot, we think, honourably get clear of the first engagement.

Q. I was the night before Valentine's Day in company with two gentlemen, who agreed with me to draw Valentines according to the usual custom; and amongst several ladies then named, I inserted my Mistress (whom I never can nor shall forget) whom I so strangely fell in love with, as I gave you an account in a former *Mercury*. Her name being written as usual, and eight others with her, we being very merry, one of the company proposed that we should solemnly

vow by all the ways imaginable to endeavour the gaining that person whose name we should happen to draw, and till their deaths never accept of any other. This we all agreed to, and the names being rolled up, I happened to draw my Mistress; and the other two gentlemen resolved to make good their vow and court the lady that fell to their share, telling me I am obliged to the same. Pray what should I do in this matter?

A. Perjury is now grown so common a sin that few so much as startle at it, but will still run upon rash and sometimes impossible vows and oaths, as if there were nothing sacred in either, or any curse attending the breach of 'em. Thus in the present case one would have thought the querist should have had work enough on his hands already, but yet it seems he was for cutting out more; for what would he have done if his Mistress should have fallen to one of his friends, and he had any other of the eight for his share? Nor has he any great reason to flatter himself that he shall obtain her person because blind Fortune has thrown him her name. However, since he's now fast by vow, as well as inclination, we know no way for him but to take the advice we have already given him, to begin his attack again, and to follow it with more vigour than ever; and after he has done all that lies in his power, if she won't have him, he's absolved from his vow, since he never pretended to marry her whether she would or no.

Q. The enclosed is the copy of a letter that was found in St. Martin's Church. Some that have seen it do not understand the possibility of the gentleman's

performing what the lady desires of him in the latter end of her letter: you are desired to satisfy their curiosity, and that it may be in your next Saturday's *Mercury;* they are ashamed to press you to the performance of it in so little time, nor would have been guilty of so much rudeness, were they not necessitated by their going a long journey the next week, and so should have been deprived of the satisfaction of your answer.

"HONOURED SIR,—There will be at our house this evening the rich old fellow I told you of, worth 40,000*l.*, therefore if you have any love for my person, or respect for my preferment, be there by seven aclock. Dress yourself as fine as possible you can, and brisk your blood with a moderate glass: approach me with that decency that becomes a gentleman, and when you make love, do it with all the delicacy of expression which your wit can invent, or your eloquence utter, but with the distance and regard as if I were an angel from heaven; but have a special care of overdoing it, and when it is his turn to speak, make silent love in soft sighs and languishing looks. Stay not too long, that by the opportunity of your absence I may remark what impressions the frights of a new rival has made upon his breast, for a spur of this nature may quicken his speed. This I call honest policy, nor can I see any evil in the design.

"Dear Sir, you know Matrimony is a sacred tie, and therein I must be faithful; but if this project takes, let the delicious man assure himself he can ask nothing on this side that obligation which shall not be granted with all the warmth which love and gratitude can bestow; but remember that I am a maiden, and that he who steals sweetmeats must always leave the closet-door as fast as he found it, and an artist at a pick-lock can do his business without spoiling the wards."

A. The question is to resolve how her gallant

could perform the latter part of the question. To which we answer, by forbearing any attack upon the fort till she has got the old rich commander in it. For the words, "nothing on this side that obligation," seem to be restrictive, and bind not on the other side the obligation. As for "picking of locks," etc., 'tis a nice sort of felony, which we desire to be excused from sitting judges on; only thus much, if to the words, "I am a maiden," were added the emphatic *now*, the riddle is made plain.

Q. Whether the authors of the *Athenian Oracle* are not bachelors, they speak so obligingly of the fair sex?

A. If they are not bachelors, they are (or would be thought) gentlemen, and all who pretend to that name, as well as all civilised mankind, have ever treated women with that respect and tenderness which their beauty, or, at least, their sex, deserves. Nay, we may go yet farther, and not only affirm that the fiercest nations and most barbarous of cannibals have acknowledged and practised this piece of good breeding, but even the beasts themselves teach it to us, were there any fear of forgetting it as well as many other good lessons. And indeed there seems to be reason as well as inclination and custom to authorise such a practice. We owe the happiness of society, the defence of nations, the best riches of kingdoms, which consist in the multitude of inhabitants—nay, even the continuance of the world, which without them could live at farthest no longer than the next age—to that sex whom we are so willing to oblige. Nor are we much concerned at the censures

we may possibly meet with for this piece of justice from some men whose acquaintance among that sex have perhaps been of such a character that they think they may be allowed to rail at all the sex, because some of 'em have given 'em so much reason for't.

Q. A gentleman, though married, makes his addresses to a young lady, concealing his marriage, not designing anything dishonourable by her, but purely out of a desire to gain her acquaintance, being charmed by her conversation. His wife is since some considerable time dead, and he extremely melancholy, which was imputed to the memory of his loss. But being privately watched, he has been heard to repeat several sentences relating to love, which was supposed to be expressed in his letters formerly written to the lady, and with a great deal of passion when in private, sighing, abruptly calls upon her name, using several other expressions of love, even almost to madness. But being censured by her relations for his former intrigue during his marriage, and dissuaded by his own friends from entertaining any thoughts of love now, 'tis feared by his actions that he will make some desperate attempt upon himself, if not by continual watching or other means prevented. Your advice, therefore, Gentlemen, is speedily desired, and what you think may be the readiest way to divert his malady. And whether the young lady may not, without any cause of reflection upon her honour, entertain him, notwithstanding his former fault (as they are pleased to term it), provided his person, fortune, etc., be not disagreeable?

A. This is a very uncommon relation, but if it is the utmost that has passed, we think both the querist and the lady may proceed honourably enough to the highest bond of friendship. For things are as they are in their own nature, and not what prejudices of custom and the groundless opinions of the age represent 'em.

Q. I am a Prentice to —— almost out of my time, was educated with the advantage of a good Grammar School, and blessed with a volubility of speech, and having frequently dialogued with my master's wife, both in matters of divinity and history, she hath so endeared me to her with her pleasing conversation that I am never easy when I am out of her company. She seems delighted with my expressions, and always looks cheerfully and innocently upon me. I have no inclination to anything unlawful upon her account, nor has she, I really believe, any unchaste thoughts towards me. However, I beg you to resolve me whether it be prudent to continue this conversation; and if there be no danger that it may improve itself into an unlawful amour, we being both in the vigorous heat of youth and the frailty of human nature too too ready to comply with any temptation or opportunity; your speedy answer will very much oblige, and may be very serviceable.

A. 'Tis not impossible but your conversations may still be continued with all the innocency in the world; yet if your master is any way a disagreeable or disobliging husband, and your affections wholly free, there may be danger in respect to both of you. The most

secure way is to avoid all temptation, and except you are well assured of your own power over yourselves, 'twill be best for you to talk less together.

Q. Some time since happening to be present at a wedding in a country church, I placed myself as soon as the minister began the ceremony just behind a pew in which was a young gentlewoman of considerable fortune, a good face and shape, an acquaintance and relation of mine, together with her mother and brother. A gentleman who stood by came and delivered her to me in the place of her father, he being dead; having her by the hand, I repeated the words after the minister with an audible voice, and the lady, though she did not speak the obliging words, yet did not endeavour to disengage her hand from mine, though for my part I used all the ceremonies required and made use of at such a solemnity. Pray is this a valid marriage, or how far binding either party?

A. We think you did not well to jest in so serious a business as matrimony (verily) is. But if you say you were in earnest, so it seems was not the lady, she not repeating the binding words; for which reason it can only be a marriage on one side, which is just none at all.

Q. I'm now courting a young lady, who is, I think, very agreeable, her fortune and quality being equal to my birth and estate. But the mischief on't is, she drinks a deal of coffee, which (according to my philosophy) I take to be the occasion of her coyness and aversion for me, and therefore I'd hope some way may be found out to make her less cruel. Your advice in this matter.

A. A pleasant one 'tis, and what wou'd ye have us say in't, since 'tis not likely we shou'd persuade the lady from this Stygian liquor, if you yourself have no power with her? However, we know but two ways, either to get some of her friends to tell her the dangerous effects of coffee in both sexes, that 'twill make her look old, spoil her teeth, and the like formidable inconveniences, and have worse than these on men; whereas chocolate will have the contrary in both. Or if that does not work, fall a-drinking coffee yourself, drink it before the lady till you out-top and conquer her, resolving to drink it as long as she does; and 'tis not impossible that mere pity for your circumstances, and fear lest such intemperance should injure the frame of your body and incline you to some paralytical distemper may have such influence on her, especially if she intends to marry you, as no longer to set you so ill an example.

Q. I courted a gentlewoman; but some time after finding myself very behind-hand in the world, I acquainted her with my condition. She being in a way to live very well by her own industry, and thinking me honest, made me a promise to marry me, whenever I could make myself even in the world, though I was not worth a groat. But it being probable this will not be done in haste, she begins to be weary of her promise. I desire your judgment, whether she's obliged by it?

A. Yes, doubtless, because 'twas voluntary; and besides 'twas made on so good an account, that 'tis pity it should be broken, if 'twere but for fear of dis-

couraging such a sort of honesty, whereof we have but too few examples. However, if there's no likelihood of your ever getting into such circumstances as she has made the conditions of your marriage, or not doing it under a long time, it would be generous in you to release her of her promise ; though unless you do so, she can't, we think, get free from its obligation.

Q. I've had an affection for a virtuous young lady for these two years, but have not seen her this year and half, being at a great distance from her. I never disclosed my passion till within these four months. I've always continued constant to her, not having had the least thoughts of any other. Yet about nine months since I courted another lady, whom I could not love, merely for diversion, who accepted of my courtship, and I thereupon promised her marriage. However, I'm assured my friends won't consent to it, her fortune being far inferior to mine, though the former lady's is equal, and I am assured of my friends' consent ; besides my own inclination being still fixed on her only. Query, Whether I may not break my promise with her to whom I have so great an aversion, and marry the other, whom I still so passionately love?

A. First you must ask the loved lady whether she'll have you, and, secondly, the lady that's hated, whether she will part with you, for your declaration to the former does not amount to a promise, and therefore can't clear you from the latter ; whom, if you forsake without her consent and marry the other you can't expect to live happy. For though men fancy

Heaven laughs at lovers' perjuries, or does not at all regard 'em, we know no privilege they have to be forsworn any more than others. Nay, there's little doubt but the crime is as much greater than 'tis in civil cases, or matter of right between man and man, as 'tis a more pardonable injury to rob any person of something that's but of a small value than of their quiet and fame, and probably all the happiness of their lives. The examples of which are so frequent that one would think the credulous sex should take more care whom they believed, and neither be imposed upon by their own vanity, nor the oaths of their faithless lovers.

Q. 'Twas my misfortune to offend my father; whereupon he turned me out of doors, and repeated his steadfast resolution never to entertain me as his son. Thus destitute of friends, I made my address to a young gentlewoman (who deserved my betters and refused 'em for my sake) and contracted an inviolable friendship with her, who (though she knew my circumstances, and had no reason to expect an alteration of 'em from the help of my parents) showed me an inexpressible constancy and affection. But now, contrary to both our expectations, my father receives me again; but, hearing of my contracted love, has declared, except I forsake her and resolve to see her no more upon that account, and take the Sacrament upon it, I shan't be a farthing the better for him, living or dead. Should I unadvisably obey my father in that I might justly expect her destruction in this world, and I think my own in both. My

father with great entreaty is willing to refer it; therefore, I being sensible of your goodness to afflicted querists, hope to make you our arbitrators. Which is the greatest offence in the eye of God, to disobey my father in this particular, or break off my solemn contracted love to her? Pray, Gentlemen, be speedy in your answer, and excuse the troublesome long query of your obliged humble servant.

A. You have no power to dispose of yourself contrary to your father's consent; and if he forbid your proceedings as soon as he heard of them, your vows are wholly void, because God Almighty has in this case given him the disposal of them. But, on the other side, we much commend those parents that do not abuse their authority, remembering they are commanded not to be bitter against their children, as it would be to contradict them in such an affair, where often the happiness of their lives depends, without they'd a great deal of reason for it. And though you must not marry without his consent, yet you are not obliged to do it without your own. Your father would do very ill to extort any promises from you, and much more so by desiring you to confirm them by the Sacrament, since in that holy duty there should be nothing but what's voluntary. So he has done as prudently by deferring his determinations. He ought to consider the case of the lady as if it were yours, how she received you when he had turned you out of his favour, and if reason won't prevail with you, we think it better for him not to lay his commands upon you, except it will be your absolute ruin. Thus the only

way you can lawfully act is resolving not to be disobedient, and try what your submissions and persuasions may do in the procuring your father's consent; for 'twou'd be very ungrateful to be accessory to her unhappiness, if it can be possibly avoided.

Q. A young lady of good family, well bred, of a moderate fortune, and altogether of a fine and airy temper, is courted by an elderly man of a very mean extraction, morose nature, formerly a libertine, of a jealous disposition, but considerably rich: to whom by the persuasions and solicitous desires of her father and other relations she hath promised marriage. The same young lady is likewise courted by a young gentleman of a good family, well educated, suitable fortune, sober conversation, and agreeable temper, but at present without an employment, whom, to please her father and other friends more than herself, she hath refused; though at the same time it's believed she would be more happy with him than her old Spark. Your advice, therefore, as persons unconcerned, is desired, what is most proper for the young lady to do in this affair, and whether she should consummate the promise made at her father's desire, or how she should behave herself to the young gentleman, who she is well satisfied loves her and would marry her without a portion. If possible let me have an answer in the next *Oracle*, for your advice will be of great concern to your thereby obliged servant.

A. But you, like many others, are in too much haste, Madam, to be soon answered; for you forgot to date, and we can't tell when your letter came in.

And now we do answer't, we doubt we shan't please you, for our advice will be for the lady to marry neither of 'em. Not the younger, because against the consent of her parents, which it appears not that she's like to obtain: nor the elder, because his temper's so disagreeable, and no wonder his former lewdness makes him jealous, it being the natural consequence of it. Nor can her parents force her to any such match, it being but justice to allow children a negative voice in those matters, since all the happiness of their lives depends upon it; and it being a sufficient trial of her obedience to sacrifice her own obedience to her parents' will, but too great a one to be herself a sacrifice to one for whom she has so much reason to have so great an aversion.

Q. I'm a married man, but having a very ill wife have been parted from her some years, and design never to live with her more. Now I desire your advice whether I may pray to God to take her to Himself, that I may endeavour to make myself happy in another?

A. Sure if she's fit for heaven, she's fit for you; and if she were as good while you lived with her as she is now, how came you to part? But supposing the cause was sufficient and she's grown never the better all this while, 'twould yet be handsomer to submit to God's will and wait with patience, or rather pray that he'd convert her than take her away in such a condition.

Q. Through the pious, virtuous, and witty constitution of a young gentlewoman who is married, I am

so enamoured that were she single she should be the only she I would attempt to get to be my spouse; but as she is married I would not for the world attempt anything to endanger her or my own soul, or the reputation of her body. I cannot well avoid seeing her daily. Now I would desire you to deal ingenuously by me, for I am real, whether I sin in the said love, and how? Whether it be a breach of any of God's commands; and if so, how to avoid it?

A. All inordinate affection is a sin, and you may know whether your respect for her makes you uneasy and disturbed: if so, you have exceeded the just bounds, and ought to remember that precept, Thou shalt not covet thy neighbour's wife. No doubt we may lawfully have a greater esteem for one person than another, though under the circumstances of another man's wife; but then there's need of a great deal of prudence in the management of it that it gives no occasion of jealousy, nor grows immoderate in ourselves, nor influences the party to withdraw her affections from her husband, with many more ill consequences which often attend such actions. So that it's much safer to avoid what is lawful in many cases than by the use of our liberty to become offenders.

Q. A person who has a great indifference for marriage [that may be] thinks herself very happy [she knows we can't disprove her], and is extremely possessed with the fears of a bad husband [but is not a bad house better than no house at all?], desires to know if an old maid be really so great a bugbear as

that the fear of it should oblige her to marry against all sense and reason?

A. O! such a terrible bugbear that you never saw anything like it (unless now and then you look in a glass), and the very approach of such a creature has frightened many a good virgin out of her wits and into matrimony: to avoid either of which perilous rocks the querist must steer as exactly between 'em both as she can possible; neither hearken to any huge He-syrens that would snap her up at a morsel and away with her, and digest her and her fortunes before the year's at an end, nor yet stay so long till the market be over; and she is turned upon her own hands.

Q. A lady with a good fortune has a mind to marry and dispose of her person and it, but is unwilling to have either a fool, a fop, or a beau, a cotquean, or a book-learned sot, or one they call a sober, honest man —such a one I mean as goes plodding about all day, minding only the main chance; in the evening for his diversion drinks his pint, or smokes some hours in a coffee-house with company that pleases him, then comes home and grumbles at his wife if the day's expenses have been a halfpenny extraordinary; that will buy his wife some good clothes to go abroad with him on holy days or to a neighbour's christening, hardly else allowing her to stir, and sometimes giving her a crown or half-a-crown in her pocket, of which she must render an exact account—I say, a lady being to make her choice, which of these, think ye, is the least evil? And if she likes none of 'em, what sort of husband must she choose?

A. The lady's a little difficult to be pleased, though we confess she seems to have reason. However, we can easily foretell she's not in haste to be married, if she stays till one offers that's not touched with any of the characters she has given. If she desires our advice in exclusion to all these, she may more easily meet with it in our former Oracles than find the man will answer that description we there give; though we believe the world is pretty even for the quality as well as for the number of both sexes, and perhaps an argument for Providence may be drawn from this, as well as that; for were it an easy matter for persons exactly paired with excellent qualifications to meet and be happy in one another, and were most of the world in such circumstances, there would not be many; it might be a difficult thing to persuade 'em there were any higher state of life designed for rational beings. Well, 'tis now time to compare these fine rivals one with t'other, and see which of 'em best deserves the honour of a lady's love. For the first, a fool (whom for the present we'll suppose distinguished from his near kindred and followed after—a fop, beau, etc.). Time has been when he stood as fair as any, nay, was snapped at by the ladies, and they almost quarrelled who should have him for a husband. But we would hope 'twas only in those reigns when 'twas so much the fashion to get a wiser man (or at least a brisker) to supply his room; and are unwilling to believe how much soever they are slandered, that many of the fair sex would make choice of him now, though not for that,

yet for no very good reason, that they might be Heads, when he that should be so wanted brains to be so. For we should think a preposterous desire of domination would hardly outweigh the inconvenience of his nauseous folly; besides, that sometimes the lady may be mistaken, for some fools are certainly the most unmanageable beasts in nature; and a wise woman will not and need not desire to have her will more than a wise man would permit her. Exit fool.

Now for fop, who only thinks a little better of himself than his elder brother, though of the self-same family. He has a little wit, though more noise; he wears a feather instead of a fool's cap; he's not so heavy as his brother, and is hardly so much fool as madman—a dancing, singing, empty New-nothing, just the same for a man that he thinks all women, and may make an indifferent plaything but a very bad husband, unless you intend to share him with all the kind souls in the nation.

The beau is only a fop of the last edition—a very fortune-hunter, and therefore the ladies must look to themselves, for he aims as sharply at all the young as the crazy King of Portugal used to do at all the old women, and hopes as surely to fetch 'em down with his heart-breakers as t'other with his blunderbuss. He's in love with his clothes as much as the fop with himself, he's all garniture, and if you'd but let him but lay by his hat and wig, would no more take the law of you for a kick or a box o' th' ear, than a ruffian priest can do for beating him, if you'd first strike his cap off. Could a lady change him as oft as

he does his fashions 'twou'd be a little safe venturing upon him; but she may have him a better pennyworth if she can find any way to purchase his clothes, for then she has all of him, or at least a more essential part than either his soul or body.

For a cotquean 'tis an awkward sort of a creature too to make a husband of; but the best is he'll be more troublesome to your maids in the kitchen than to you, and besides you'll be sure to have him much at home, for this two-legged turnspit, exactly contrary to his brother brute, can't endure to be out of the way when the cook has any business.

For a book-learned sot, the truth is, 'tis very hard to have him always making love to his books, and forget his own flesh and blood, and it would tempt a lady to wish herself a book (as she in the story), that she might now and then be folded down or turned over. But for the most part those wives have no great reason to complain, if some people were not unreasonable; for they have their husbands always at home, safe locked-up as their plate or jewels, and resort to 'em for advice as often as there is occasion.

Lastly, for the sober honest man, who minds the main chance, etc., one would think he should please; but then he goes plodding about all day, and drinks his pint of wine, or, what's worse, of coffee in the evening. Perhaps too stays out late at night; why all this is pretty tolerable, nor is what follows very ill; buys his wife good clothes, lets her go abroad to see her neighbours, gives her money to spend there; though if she has but wit enough to prevent being

begged, if she has a good fortune she will reserve so much to herself when she gives the rest, as never to be reduced to such meanness. And if the man has any more, he'll give her a weekly allowance for family expenses, without either requiring or undertaking the drudgery of trifling accounts in so small a matter. However, this character is easily enough distinguishable from the rest, and we suppose the lady means by it a hum-drum soulless wooden fellow, a mere husband with no life, no edge, no conversation—in a word, a trading blockhead, which no ingenious woman sure would be bound apprentice to for life, if she could avoid it, as she may easily do if at her own dispose, since 'tis almost impossible in this case to be cheated; for he's such a kind of a thing, as no disguise will fit him: he must show himself when he puts on his Holy day suit and steps a courting (though leaving word where he is gone, for fear of a customer), nor can he so much as ask the grand question out of his shop-board phrase—"Madam! what do you please to buy?" However, even this we think much more tolerable than most of his rivals: the fool is too bad; the fop, the beau, and brisk, careless fellow will, if possible, beggar himself and you and all his family; the cotquean is a fitter scullion than a husband. This plodding, main-chance fellow will secure you good clothes, and one of the highest pews in the church while he lives, and if he happens to drop off, leaves you another change, and your fortune better than ever. Nor have we forgot him that we left plodding in his study, whom perhaps sympathy makes us

incline to vote for before all the rest. He's no fool though he looks like one: he's generally sound and honest, so are not fop and beau; he plagues you not in the kitchen like Sir Cot——, nor calls you *Coram nobis* for the odd farthings in the buying of a piece of beef as your lump of a Spark behind the shop-board; but lets you alone to rule and order his family, buy as many fine clothes as you will, do what you will. And if you wouldn't have an angel, where could you ever find a better? And so much for this weighty question on which we have been something long.

Q. I was lately courting a lady that passed for a great fortune: after so long an acquaintance that she found that I really loved her she ingenuously discovered to me she had no fortune. But I really loved her and could not withdraw myself of a sudden, but endeavoured it by degrees. But I thank God I have at last pretty well conquered my passion. But now I find she is in love with me, even to fondness, and all occasioned by my loving her. I have convincing proof it's no deceit. I have a small estate, but not enough to maintain us both according to that liberal education we have both been bred in. Since I have been the occasion of her passion, which she says she shall never forego, tell me whether I ought to marry her or leave her in that condition?

A. The lady has done very honourably in discovering the truth to you, though not over prudently, in passing for what she was not, since it must probably be the occasion of some misfortune or other; for had she carried on the design to perfection, and

married any one under the notion of being a fortune, when they had come to be undeceived, it might have been the cause of continual disquiets between 'em. And so in your case she owes the unhappiness more to the deceit than to you; and you are undoubtedly free to act as you please, if you made her no promise after you knew she had nothing; but if you did, they are as binding as if she really had what you first expected.

Q. A certain gentleman in the C—— of S—— having a considerable estate and many children, sons and daughters, made his will, and gave to his eldest son £400 per annum, and to the rest portions sufficient for younger children. Some time before the old man's death, the said eldest son marries to one of the servants of the family against his father's approbation, but after the business was done the father was so far from diminishing his son's fortune that, with the consent of the rest of his children, he took £50 out of each of their shares, and gave to his said eldest son because he had married a wife worth nothing. The father is since dead, and the son has by his frugality made a considerable addition to his estate. I desire to know whether he is not obliged or compelled by the law and rule of God and man, honesty and honour, to return £50 to one of the sisters who, being unfortunate in her marriage, is at present in a low and mean condition? Your opinion may be very serviceable to the distressed.

A. There's no forcing him to't; but he's doubly obliged to relieve her by the law of nature, as she's a

part of his family; and that out of gratitude, since she was willing to serve him when it was only for his conveniency; therefore he'd be very base to refuse the assisting her in her necessity. And these would be sufficient motives to a man that is but moderately honest.

Q. I desire your opinion in this question, Whether or no a woman being in love, may make it known without any breach of modesty? Nay, if she were not rather to be recommended for speaking her mind than to die like a fool?

A. 'Twould be an heroical and happy adventure for a lady to break the ice, and give an instance of one that has successfully overcome a tyrannical custom; but the mischief on't is, the fear of a repulse has hindered many a fine attempt that way. Yet we see no reason why a woman that has sense enough to make a good choice, and knows how as handsomely to discover it, would be obliged to smother her love; nay, on the contrary, 'twould be the best method to discover it, since by that means she'd soon either find a good reception, or a cure; for we think it very unlikely a person should long love any one that slighted 'em.

Q. Gentlemen, I'm a tradesman, and live in reasonable good credit amongst my neighbours; I follow my business, and by my labour, together with God's blessing, I procure a competent maintenance for my family. My common expense doth not exceed 3d. a day, except occasioned by a relation or some other person, for or in whom I have either esteem or

interest, and yet I am under the misfortune of having a wife that will often upbraid me with drunkenness and idleness, both of which I am utterly averse to. Now I desire to know whether, after all other methods used in vain, I may not make use of stripes in order to the bringing her to a more prudent behaviour. I look upon't as matter of conscience, and therefore desire your speedy answer, which if you grant, you will infinitely oblige your very humble servant.

A. Stripes! No, sir, by no means, unless you have a mind to fall under the Woman's Surgery. Get a pretty little padlock for her tongue, and then it will be troublesome to move it without disobliging the inhabitants of her mouth; or if that won't do, draw a tooth once a day, or after every lecture; or, lastly, procure a preferment for her in Bedlam, and then you may promise yourself a little quiet.

PART II.

Popular Science in the Seventeenth Century.

PART II.

POPULAR SCIENCE IN THE SEVENTEENTH CENTURY.

Q. Whether fishes may be said to breathe?

A. This question hath been long agitated *pro* and *contra;* Aristotle denying that they can breathe, Plato and his followers affirm they can. Aristotle, maintaining the negative, reasons thus: Creatures that want organs and instruments of breathing cannot be said to breathe or respire; but such are all fishes: therefore, etc. The Platonists thus maintain their breathing: All living creatures denied of breath die; but fishes are living creatures: therefore, etc. The Major is erroneous, for I have known a quarry or rock of stone broke asunder for building, and in a solid place of it there lay a toad with just room for her body and no more; and when the rock was broken, and the toad came into the open air, it immediately died; which shows that creatures may live without air. The Aristotelian doctrine is certainly the truth—viz., that fishes do not breathe, having no lungs, the instruments of breathing.

Q. What is the cause of Titillation?

A. My Lord Bacon has observed that a man is the most ticklish where the skin is thinnest, which, as he adds, causes a quicker emission of the spirits; but this cannot be the efficient reason, because another can tickle me where I cannot tickle myself; and my skin is no thicker when another touches it than when I touch it myself. The certain reason is the abundance of nerves, which are ministers of sensation; as, for example, the palms of the hands and the soles of the feet are very nervous. Another reason is the unaccustomedness of touching those places, as appears in this, that the hand is not so ticklish as the foot, because 'tis more used to it.

Q. Where extinguished fire goes?

A. The more gross excrementitious part of it falls down to the earth, and the more subtle and pure mounts up to its Element; the reason why we cannot see it so soon as ever its nourishment and combustible matter is taken from it is very satisfactorily answered, *Jul. Scal. Exer.* 9—viz., Τὸ διαφανὴς *sive perspicuum nisi condensetur est* ἀόρατον, *quia visum non terminate;* that is a *diaphonous* or transparent body, except it be condensed (as fire is when 'tis nourished with matter), is not visible.

Q. Why may there not be invented a perpetual motion?

A. Archimedes, that indefatigable inquirer into mathematical speculation, having this question proposed unto him—viz., Whether he could remove the globe of the world? he made this answer, That if the proposer could find another basis to fix the foot

of this engine upon, he would undertake to remove it. In like manner we say: Find us bodies or matter that are qualified for a perpetual motion, and we'll undertake the affirmative of the question. But if upon a particular search of every individual particle of the creation we find nothing but what is subject to change (not by flux of time, for time destroys nothing; but by motion and antipathies in nature), then it follows that *the impossibility of perpetual duration necessitates the impossibility of a perpetual motion.*

Q. Where are swallows in the winter time, and how live they for those six months?

A. We are informed in history that as they feel our region to grow colder, they follow the heat and visit the southern countries, which are more moderate in the winter time; just as beasts and other creatures in Greenland, for the generality, follow the light, to avoid the solitude of that long and tedious night. But as some of these by age, lameness, or accident, tarry behind and are starved, or are made an unnatural prey to one another; so those swallows that tarry behind, perhaps from the same causes, retreat to ruinous buildings and subterraneous caverns, where the cold makes 'em senseless and void of all appearance of life, as I have tried by pricking and dismembering 'em without any sense of pain; and if they are really dead, as I am satisfied they are, they have no need of sustenance to maintain what is not—I mean life. I remember the Royal Society give an instance of a great cluster of swallows that were found in a pond of water, that were joined together, holding one

another by the legs, wings, and bills, and the Society concludes that they came there by a voluntary choice of that element; it looks improbable how they should find one another under water, or be all in a mind to fall together; I should rather suppose that they crept into some hollow bank near the water, which broke and fell in with 'em. If it be asked how they can revive again, I answer, the matter of fact has been proved, not only in them but cuckoos. And though I give no great credit to what Pliny says, That the heat of the sun does form creatures in Egypt out of the very mud; yet I doubt not but that the sun meeting with organs already capacitated for animation, together with some other natural cause, may revive swallows; and the rather because of my own experiment I know that flies that have been drowned two or three days may be brought to life by the heat of the sun, or the application of warm ashes.

Q. What is the cause of earthquakes?

A. 'Tis very improbable that the common hypothesis should be a truth—that wind having casually got into the caverns of the earth, should by its struggling to get out again produce earthquakes, since wind of itself has no power to struggle, unless engaged and pushed forward by some other matter, or further wind. We affirm it reasonable to believe that this globe of the earth may be as subject to ruin and decay as the lesser particles of the Creation, and that earthquakes are but the convulsion of nature's frame, caused by an intestine decay and motion; for no one ever denied there were subterranean passages.

both channels of water and veins of liquid fire, though more in some places than others, as Mount Ætna, Vesuvius, etc. Now this being granted, a motion is proved, and decay is the natural cause of motion. To this we may add: that these subterranean veins of fire meeting with channels of water not only cause a strife and motion in the bowels of the earth, but also generate air by fumigation and rarification of the water, which air increasing, grows too big for its caverns, and so struggles, and helps on with those convulsions and ruins of nature as we said before. This is manifest in that in many earthquakes, if not in all, where the earth yawns, there have been seen great flakes of fire and smoke to ascend.

Q. Is the Light a body?

A. Light is not a body, no more than heat; both are accidents to one substance—I mean the sun; and if the sun were not, there would be neither of them; if it be objected that we have light when the sun is under the earth and uncapable of giving light by means of the earth's interposition betwixt it and us; we answer, it is a mistake, for the sun is then capable of giving light primarily and by reflection from the earth upon the moon and stars, and they, as secondary causes, lend that light to us which they borrow from the sun.

Q. Why are children oftener like the father than the mother?

A. The similitude is perhaps very often owing to the good women who are present at the gossiping; but, supposing for once the truth of matter of fact, it may easily enough be accounted for, because 'tis the

imagination of the mother not the father forms the child, and she having the idea of the father's face, not her own, in her mind, that of the child may be formed accordingly like him, not her.

Q. What are the utmost effects of joy, and how does it operate on the affections?

A. Sudden joy kills as well as sudden grief: Diagoras Rhodius, hearing his three sons were victorious at the Olympick Games in one day, died immediately in that transport of joy; and so did Dionysius, Sophocles, and Philippides, upon winning Bays from other stage-players; and what is yet stranger, Zeuxis, that famous painter, having made the portraiture of an old woman very *odly*, died with laughing at it. Grief destroys a man by a violent agitation of the spirits, and sudden condensation again, whereby they are too much thronged, their avenues obstructed, and their commerce with the air hindered, so that the heart wanting respiration, is stifled. Joy produces the same effect from contrary causes, namely, by a too great dilation of the spirits: they who die for joy are of a sanguine, soft, and rare contexture; so that when this dilation of the spirits happens, they leave the heart destitute of succour, and the ventricles closing together, they perish under the passion.

Q. By what means was it that the sepulchral lamps of the ancients did some of them burn 1000, others 1500 years?

A. There are several inventions that are absolutely lost, and of which we can meet with no more but the name; and for any persons to say there is nothing

but what they know or have heard of is a ridiculous folly. All that we can say is, That 'tis not impossible but the Romans had this Art, and perhaps that of Tulliola's tomb is a very fair instance. Besides, we have had several such things found here in England, which the Romans left behind 'em in their Urn-burials. We are only certain that the Phosphorus, a preparation now known by almost every little Chymist, may be made to take fire by air or motion, and therefore might be used in sepulchres with this effect upon the admittance of air into 'em; but, however, we are not sure that the Romans' invention was the same with ours, or that theirs did not burn all the time.

Q. What members might human nature be deprived of, as not absolutely necessary, and yet be supposed to exist?

A. The doctors say, without the spleen, dismembered of arms and legs, distesticulated, without eyes, nose, teeth, lips, chin, ears, tongue, without part of his skull, shoulders, buttocks, etc., which have been by many instances found not absolutely necessary for existence: and no doubt but Nature would desire a protraction of its existence under worse inconveniences. A remarkable instance we have in a Turkish punishment—viz., The criminal has a strong bow-string to put about his middle, with some persons at each end to pull it; the standers-by prick the party with pins, needles, or such like sharp instruments, whereby (and the others pulling) he is contracted into a very small compass; and when the Executioner thinks it at the smallest, some one

amongst them takes a keen scimitar, and with one blow separates the body in two; and immediately taking the upper part, places it upon a broad iron, heated for that purpose, which sears the wound and stanches the blood, in which posture, the party having his intestines whole, will live a very considerable time. And it has been observed that when the Mercy-stroke (as the Turks call it) is giving to the wretch, he will move his head, and (as much as may be) his body from it, choosing rather that torment than death; although he must be satisfied of the necessity of his speedy death.

Q. Near Corbridge, not far from Hexham, in Northumberland, the late rains having washed away the earth in a place where a torrent was made by the winter rains, there was discovered the skeleton of a prodigious monster; the skull capable of holding three gallons; the hollow of the backbone was so large that a boy of eleven years old thrust his hand up it to the elbow; the thigh bone is two yards long, lacking two inches; his whole height computed to just twenty-one foot, or seven yards; the skeleton being found by boys, they broke it in many parts, which my Lord Darwentwater, who hath a great part of it whole, would have given some hundreds of pounds if he had it entire; the skull hath twenty-four teeth in it. I myself have seen one of them in Newcastle, which is one inch and six-tenths of an inch broad, and three inches deep, and is now four ounces, although dried: there is also another tooth of the same to be seen at Widow Ingram's Coffee-

House in Prescot Street, in Goodman's Fields. Query, Your thoughts of this, and how long it has lain there?

A. Because we would neither be imposed upon ourselves, nor impose upon others, we have been very curious in our searching into this relation, and find it a very real truth, and are assured that the skeleton must be human. We have no history or tradition that gives us an account of what stature and bulk those giants were which were mentioned in Sacred Writ to be before the flood; and since the flood we can find but very little difference in all ages as to human stature. One great instance we meet with in history, that there are tombs among the Egyptian Pyramids of several thousand years' standing, which are but two yards in length; and 'tis well known that they never used burning, but embalmed and buried their dead at length. So that we may conclude all ages have produced something monstrous rather than that mankind were larger formerly than now, and have by degrees degenerated into a little dwarfish race; as also that in all ages there have been some dwarfs, or very little men. In 1584 there was found a skeleton at Lucerne nineteen foot, which is six yards and a foot long. Maximinius, the Emperor, was eight foot and a half high. In 1557, the Tartarians made an inroad upon the Polonians, at which time a prodigious Tartar was slain by a Polander, whose brow (according to Leonardus Croetius) was twenty-four fingers broad, the rest of his body of that magnitude that when it lay upon the

ground was so thick that it reached to the navel of an ordinary person. But the most prodigious monster we ever met with in history was that which was found in the Cretan war (see *Solin.* p. 5, p. 188, and *Kornman, lib. de Mir.*). The rivers and waters rose to an unusual height, which made great breaches in the earth; when the floods were gone, in a great cleft or fall of the earth, there was found the skeleton of a man thirty and three cubits long; which, if reckoned according to the common cubit, is sixteen yards and a half. Lucius Flaccus was then Legate, and Metallus himself, allured with the novelty of the Report, went on purpose to the place to take a view of it, and there they saw with their eyes that which upon hearsay they had refuted as a fable.

Q. What becomes of smoke?

A. It ascends into the air, and if in great quantity forms a sort of cloud, as we may see, if we'll but take the pains to go half a mile out of London; if in smaller, is dissipated by the winds, or lost in the vast tracts of air, as a little water when spilt on great heaps of dust. For that 'tis annihilated none can be so foolish to conceive.

Q. Whether the seat of the soul be in the Glandula Pinealis?

A. That the soul operates in the head in another manner than in any other part of the body, and that the function of thinking or reasoning is performed there, our very senses do almost teach us by that sort of pain which we feel there, after any intense meditation; as we have formerly observed. There we say

it must be, because there it operates, one of which unanswerably follows upon the other. But how it is, we are as much to seek as how it operates, and where as how, if the precise point, or place, be demanded. Monsieur des Cartes' opinion was generally embraced in the last age, who finding that small gland in the head, which had no use by anatomists assigned thereto, he concluded it the principle and immediate seat of the soul; but later anatomists have since found a much lower office for it, and that fancy of his is as much decried as it was heretofore almost universally embraced.

Q. What think you of the Milky Way in the Heavens?

A. It's so called from its whiteness; it divides the heaven into two hemispheres, but not precisely, one of the sections being at the last degree of Taurus and beginning of Gemini, the other at the end of Scorpio and beginning of Sagittary, at which place it's narrower about two degrees than at Gemini, where 'tis ten degrees broad, and is much like a river all along, winding, contracting, and enlarging; and, dividing itself near the Swan, beyond the tropic of Cancer, one of the branches end near the Equator, the other passing between Sagittary and Scorpio, by the feet of the Centaur, cross the ship Argo, where it is broadest: then goes by the Unicorn over the head of Leo to the feet of Gemini; from whence, crossing Bœotes, Perseus, and Cassiopeia, it returns again to the Swan. It's pretty to consider the extravagant fancies of the poets and some of the ancient philo-

sophers about it. Some say that when Juno suckled Hercules and discovered who it was, she spilt her milk there; others that 'tis the space of heaven which the sun's chariot burnt by the ill driving of Phaeton; others the place where Apollo fought with the giants; the road of the gods leading to Jupiter's palace; the residence of heroes; the mansion of the virtues; the highway of souls—with innumerable more such whims. The former philosophers, particularly Aristotle, held it to be a meteor fed by plentiful exhalations from the earth, and fired and irradiated by the stars in this place. This opinion prevailed till the use of long telescopes, which discover an innumerable company of small stars there which are not visible to the naked eye; and 'tis generally concluded that 'tis nothing else but stars, which, being not great enough to transmit their light to us distinctly, the same is associated and united together, thereby causing a whiteness, or a weak and imperfect light.

Q. What will make persons wakeful that are given to sleep?

A. Sleepiness is sometimes to such a measure that 'tis a disease; so that proper physic ought to regulate the constitution. But perhaps the intent of the querist may be, What will keep a person awake? To pass by disturbances and the customs of such philosophers as slept with a ball in their hand over a basin, that when it dropt they might awake, we shall mention a nearer instance. A very eminent person at Oxford, having a certain book to finish for the press, and but a little time to do it in, sends in the

evening for one of his own dishes of coffee, which held above a pint, and secures a quart more for the night-time: he studied all night, and by morning had spent his coffee, and found himself wakeful enough to prosecute the work he had in hand; and this method he followed (as I take it) for three days and three nights, and finishes what he had to do. Whereupon he ordered his bed to be ready and said he would go to sleep, but lying down he could not sleep; whereupon the doctors were sent for, and, understanding the occasion, they ordered him to bleed presently, gave him opiates and other things, whereby they cast him into a sleep, which was no short one; but they all concluded, that if he'd waked but a few hours longer, he had never slept any other but his last sleep, having drank of that wakeful liquor to such a great excess.

Q. In my Lord Gainsborough's Park at Titchfield, in Hampshire, some few years past, a deer was killed. After 'twas broke up, the keeper went to quarter the heart, and the edge of his knife grated against something that was hard, which he found to be a bullet near the middle of the heart; about which bullet there was a callous skin, like horn, by which 'twas supposed that the deer had been formerly shot, and lived several years afterwards: the reason of this?

A. There are some singular cases of this nature, which will puzzle all the anatomists in the world to resolve 'em. There are instances almost every day, both of men and beasts, who have lived with bullets or stakes lodged in their bodies. The famous knife-

blade which lay so long in the pheasant has been sufficiently talked of; and we ourselves have assurance of a certain butcher that killed a bullock which had been a little lame for a year or two before; and in cutting it up found between the shoulder and the breast, quite covered over with hard flesh, about a foot and a half of an old hedge stake, which it seems had been broken off there some years before. But this is nothing to any such substance in the nobler parts, though even there strange things have been found. Howel in his letters makes mention of a person who lay for some years languishing of a disease which puzzled the physicians, and death was the only cure: at whose dissection there was found (as we remember), in the left ventricle of the heart, a living serpent; and the German *virtuosi* give us instances much of the same nature. But neither does this reach: for violence from without seems more mortal than any such substance bred within. To come yet nearer, there are some surgeons who tell us of wounds in the pericardium which have been cured, though never any before that we met with in the very substance of the heart; nor can it be easily supposed that the bullet in the present case could be lodged in any vacuity there without making a wound to get in. The fact seems to be well enough circumstantiated, and therefore 'tis neither civil nor scarce reasonable to deny it; but for the reason and manner how Nature could save itself harmless, notwithstanding that callous substance wherewith it guarded itself as is very usual in such cases, we must ingenuously acknowledge we

can't resolve; and here propose it as a problem to the best professors in the noble art of Chirurgery, whose judgments we shan't fail to communicate to the world concerning it.

Q. Why is the Sea Salt?

A. The reason of it is the *Sun*, by whose Beams the more thin and subtle parts are exhaled in vapours, when the more gross and terrestrial parts are left behind, and become Adust and Salt. This is evident, in that the Southern Seas are salter, and that more in Summer, than the others are, and therefore it is that the deeper the Water the fresher it is, the Sun having most power at the top. Upon the same account our Urine is salt, in respect that the thinner and purer part of that moisture, by our inbred Heat, is conveyed and carried from our Stomach through the Pores, when the other settles; and the longer time it is kept in the Body, the salter it grows by the power of Heat working upon it; as 'tis evident, by our much Drinking, when Urine passes quickly, it is almost of the same Nature as it was in the Liquor.

Q. What is the cause of Thunder? and what is it?

A. Thunder is generated thus: The heat of the Sun causes an ascension of two sorts of Exhalations, the one of the Water, the other of the more Humid and Liquid Parts of the Earth, as the Juice of Trees, Plants, Herbs, Manured Fields, and such like, all which have a Natural Salt, or a spirituous sort of Sulphur, which meeting together Coagulate, and are of an inflammable Nature, as appears when they meet with proper Matter, to set them on fire, either by

Sympathy or Antipathy; for Fire will produce Fire naturally; or Fire may be caused by violent Motion and Rarification of the Air, as when a Flint and Steel are smote together. Now 'tis confessed by all Naturalists that Heat and Cold have the same Effect in many cases; to mention one, Heat thins and rarifies the Air; or to speak properly, is *Air rarified;* and so does extremity of Cold, for Cold is but a Privation of Heat, and is no part of the Creation, and the destruction or change of its Nature terminates again in Heat; this being premised, it follows, that Cold which lies in the middle region of the Air, meeting with its opposite igneous Exhalations, by a kind of an Antiperistasis, the Exhalation is kindled, and the violent strife is the Cause of that Noise we call Thunder Claps. If we be asked, why a Thunder-bolt is formed like a Pear? (as they have been often found) we answer, 'Tis natural they should have that shape, for anything that is liquid, before its Condensation, falls in drops, some bigger and some lesser, but all drops, just as they fall, appear bottled and shaped like a Pear; so those bituminous, liquid Exhalations, as they are melted by the Extremity of heat, falling (or rather with Violence thrown) through the Air, become hard. That they are composed of sulphurous Matter is evident in this, that where a Thunder-bolt falls, there is a strong smell of Sulphur or Brimstone.

Q. What is the reason that when two viols are tuned in Unison, one of them being touched, the other will answer, though at a distance?

A. This is a noble and great proof of the sweet *Composure and Harmonious Order of the Creation;* and 'tis but a more pure sort of sympathising that is found in all the Creatures, when those of the same *Species flock together.*

Indeed, the reason of this *Musical Sympathy* is something puzzling, and more admired than understood by some of our great Music *Masters.* But 'tis thus effected: 'tis *Air* that is the proper *Vehicle* and *Conveyance of Sound;* and accordingly as the *Air* is driven with *greater* or *lesser* Violence, it affects all *Objects* that it meets with. A *Cittern* perhaps is by its make as much accommodated for the reception of *Sounds* as any other *Instrument,* therefore we'll consider the *Effects* of a *repercussive Air* upon that. An *Ordinary Noise* will beat the *Air* every way, and that which meets with these Strings will move 'em all into a *distinguishable Audibility, proportionable to the shrillness or smallness of the Voice;* this is universally granted by such as have made the Experiment. Now since this *Voice,* in what *Key* or *Note* soever it's delivered, does effect the *sounding* of so many *Notes* at once, and that these *Notes* are proportionable to a *greater* or *lesser Agitation* of the *Air,* then the *efficient* Cause is the *Motion* of the *Air,* and not the *Unison,* as is generally thought. Though we cannot deny the *Sympathy* to be more effective than in *different Keys:* As is evident by a piece of *Paper* which will violently *Tremble* upon a *String* that is an *Unison* when it lies almost still upon other *Keys,* and all by the same *agitation of* Air.

Q. Whether, since Mermen and Mermaids have more of the human Shape than other Fishes, they may be thought to have more Reason?

A. According to our promise made before, we shall show you first what may most probably be thought of their *Nature and Production;* some think 'em not to be Creatures *ab initio*, but Monsters got since by unnatural Copulation; some think 'em to be very *Devils*, from the strange Effects attributed to 'em; some that when the Angels fell, those that lit in the Sea were turned into *Mermen;* and some, that the Devils begat them of Fishes; some, that Fishes, generating in the Deluge, and seeing drowned Men, by strength of Imagination got something like 'em. But we see no reason but that they were created at first among that infinite Number of other Fishes in the Sea, which bear some resemblance to the Creatures on Earth. *Alexandér ab Alexandro* affirms he has known a *Merman* steal a Woman *Causa Concubitus*, which, if truth, strengthens the Argument. *Ferdinand Alvares*, Secretary to the Store-house of the *Indians*, says, he saw a young *Merman* come out of the Water to steal Fishes from the Fishermen, and eat 'em. *Olaus Magnus* says many things of 'em, but his Credit is questionable. *Philosoph. Tract.* mentions a *Merman* taken in a River in *Virginia* with a Pyramidal Head and Fish Tail. In our English Chronicles, 'tis affirmed a Man Fish was taken in *Suffolk*, kept six months on Shore, and stole again to Sea; but the most authentic and particular Relation we meet with is in the History of the *Netherlands*—viz., The Dikes

were broken near *Campen* by an Inundation in 1403, and when the Inundation returned, a *Merwoman* was left in *Dermet Mere,* and the Milkmaids, who used to cross that *Mere* with Boats, when they went to milk, saw a human Head above Water, but believed their Eyes deceived 'em 'till the repeated sight confirmed their assurance; whereupon they resolved one Night to watch her, and saw that she repaired to a Seggy or Flaggy place, where it was Ebb, and near the side; whereupon, early in the Morning, they got a great many Boats together, and environed the place in the form of an half moon, and disturbed her; but she attempting to get under the Boats, and finding her way stopped up by Staves and other things, on purpose fastened, began to flounce and make a hideous deafening Noise, and with her Hands and Tail *Sunk a Boat* or two, but at last was tired out and taken; the Maids used her kindly and cleansed the Sea-Moss and Shells from off her, and offered her Water, Fish, Milk, Bread, etc., which she refused, but with good Usage, in a day or two, they got her to eat and drink, though she endeavoured to make her escape again to Sea; her Hair was long and black, her Face human, her Teeth very strong, her Breasts and Belly to her Navel were perfect; the lower parts of her Body ended in a strong *Fish Tail.* The Magistrates of *Harlem* commanded her to be sent to them, for that the *Mere* was in their Jurisdiction. When she was brought thither, she was put into the Town-house, and had a Dame assigned to her, to teach her. *She learnt to Spin and show Devotion at Prayer;* she would laugh, and when Women

came into the Town-house to Spin with her for diversion, she would signify by signs she knew their meaning, in some sort, though she could never be taught to speak. She would wear no Clothes in Summer; part of her Hair was filleted up in a *Dutch* Dress, and part hanged long and naturally. She would have her Tail in the Water, and accordingly had a Tub of Water under her Chair made on purpose for her. She eat Milk, Water, Bread, Butter, and Fish; she lived thus out of her Element (*except her Tail*) fifteen or sixteen Years. Her Picture was painted on a Board with Oil, and hangs now in the Town-house of *Harlem*, with a subscription in Letters of Gold, giving an Account when she was taken, how long she lived, and *when she died*, and in what Churchyard she was buried. Their *Annals* mention her, and their Books have her Picture; and travelling Painters draw her Picture by the Table. By the above-mentioned Relation the Querist may be satisfied that she exceeds all other Creatures in cunning and docility, that have ever yet been known; and probably by her burial might be reckoned in the Classes of Rationals, by the Magistrates, who knew her Life, and suffered a place in the Churchyard for her *Interment*.

Q. I desire you to give me the cause of a Rainbow?

A. The Poets would have Iris, or the Rainbow, to be the Daughter of *Thaumas*, or *Thumasia*, which is Admiration, intimating our Ignorance in it, but we have happily surmounted this Difficulty, and have now a perfect knowledge. Light passing out of a thinner Medium into a thicker (as out of Air into Water), if it

fall obliquely upon that thicker Medium, it is broken and refracted; but if it pass not quite through, so that it is broken at its going out, as well as its entrance, then it is turned into Colours; this Natural Effect is a Principle in Optics. A Rainbow is not in a Cloud, but in falling drops of Rain, as we may see by some Fountains which form one in the Air by spouting up their Water, or by spurting Water out of one's Mouth opposite to the Sun, as also by a triangular Prism, or a Glass Vial full of Water of a Conical Figure reversed. The Rainbow is an imperfect and begun Parhelion, the Light of one being reflected regularly, and the other not. It is nothing but the *Light* of the Sun received into falling Rain, and remitted to our Eye by an Angle of Refraction different from that of its incidence. When the Raindrops fall, and the spectator is placed betwixt them and the Sun, the Sun-beams passing through these drops are reflected as by a Mirror back again by those which are more remote and passing by those which are nearest they must be twice broken, and, as we said before, must necessarily cause the diversity of Colours. As to the circular Form of this Meteor, one-half of which is lost in the interposition of the Body of the Earth; 'tis requisite to suppose some Position of the Sun, as at the Horizon, which being reflected, as hath been said, the reflection will be also parallel to the Horizon. This Reflection being twice broken, to wit, at its coming in and going out of each falling drop, and these two Refractions being joined together, distort the Ray about 45 deg., that is, will make with the

lines parallel to the Horizon an Angle of 45 deg., of which height the *Iris* will be. Now drops make their Refraction by their sides and lower parts, as well as superior, whence those on either side of the spectator, distant by an Angle of 45 deg., will be seen by him, as also the *Iris* on either side under equal Angles, so that a right line drawn from the Sun to the Spectator's Eye may be called the *Axis* of the *Iris*. The drops higher than the *Axis* by 45 deg. make their refraction; those on either side, also distant forty-five degrees, make theirs, and so of all other Angles 45 deg. from the Axis. As for other drops nearer or further from the Axis, they will represent an *Iris* to others who are not in the same Axis; so that 20 different Persons, in 20 different places, may have every one a distinct Rainbow to themselves A Rainbow is seldom seen in the Winter, because of the Rains, which are so numerous as to cloud the Sun; nor are they to be seen but in the Morning, or Evening, when the Sun is as low as 45 degrees. The Rainbow cannot be irregular, because of any Winds, as the Author that wrote upon this subject has supposed, unless he can prove that an imaginary Angle of 45 degrees can also be blown away from the Position, without which a Rainbow is *not* at all.

Q. How does a Fright bring a drunken man to his wits?

A. The Spirits of the Liquor mounting into the *Brain*, which intoxicate the Animal Spirits, which are chiefly lodged there, does occasion Drunkenness; but when the *Heart* is oppressed by a Fright, the Animal

Spirits fly to its assistance, and in their Passage through the Blood are purified and cleared from the Intoxication, as the Salt Water by running through the channels of the Earth loses its saltitude, and becomes fresh.

Q. What is the Cause of the Rainbow? If it proceeds from a natural ground, then it was before the Flood. And why cannot Astrologers as well assign the precise time of its appearing as of Eclipses?

A. 'Tis only a *Reflection of the Sun from a watery Cloud, conveniently situated for our Horizon.* For we don't at all question but that there may be thousands of Rainbows undiscernible to us, being only properly placed in such or such a Longitude, according to the Position of the Cloud. There is one thing perhaps newly remarkable. That the Sun is always Diametrically opposite to the Rainbow; and the centre of the Sun and of the Rainbow are in an equal height above the Horizon. So that if the Sun be a great height, you see almost a whole Circular Rainbow; if it be setting, you see but a little segment of the Rainbow Circumference. Astrologers know the Eclipses of the Sun and Moon, because they have their Regular Motion; but there's no Regularity in Winds, nor (consequently) in the Position of the Clouds, and therefore no certain Knowledge when they will happen.

Upon the coasts of China, near *Pipli, Dehli*, etc., are seen Rainbows from the Reflection of the Moon. We believe with the *Querist, that they were before the Flood*, but were not made use of as a Token of the

Covenant, that the world should not again be destroyed with Water; as Baptism was made use of amongst the *Jews* in proselyting the *Gentiles* to their Religion, though it was not made a *Badge of the Covenant of Grace* until our Saviour's Time. Some have observed, that the two chief Colours in the Rainbow, to wit, Blue and Red, fitly resemble the double Destruction of the World; to wit, the first by Water, the last by Fire. As to that which some call the *Watergall, or the Mock Rainbow*, that is only the Reflection of the Rays of the first Bow upon *a neighbouring Cloud;* whence the Colours of such secondary Bow are not so lively as those of the first, but are reversed, the Yellow being the lowest, the Green always middlemost, and the Red uppermost; for so, by reason of Catoptricks, we see that the species reflected have a different Situation from the Body which produces them, things on the Right Hand appearing on the Left (and contrarily); and so *Images* in the *concave of a bright spoon*, or the Shadows of Bodies which pass along the Streets, entering by a small Hole into a dark Chamber, are reversed.

Q. Seeing there is daily such a prodigious Quantity of Water from all the Rivers running into the Sea, how comes it not to be filled, and so overflow the World?

A. There is indeed an inconceivable quantity of Water every hour discharged into the Sea, from those vast Rivers which empty themselves into it. As the *Nile*, the *Volga*, the *Danube*, the *Rhine*, the

Severn; and others in our World, not to mention those vastly larger in *America;* all which, if exactly computed, would puzzle a good Naturalist to conceive, or give any tolerable Account how the whole Body of the Earth should be sufficient for its perpetual Secretion, etc., draining it through its secret Ducts and Channels. Indeed were all those waters to run in, and have no Vent or Circulation, 'twere impossible, unless there were a proper Abyss to contain it; but that it must almost immediately overflow the World. As were all the Blood which passes through the Veins to stay in the Heart, a man could not live a Minute. But besides the huge Cavities or Cisterns that Nature has made to contain these Waters on the Surface of our Globe, the Sea being rather larger than the Land, and some Seas to us unfathomable; and those yet much more vast Receptacles in the Bowels of this Globe, whose Diameter being near seven thousand Miles, supposing we allowed it 500 Miles thick, would have yet above 6000 Miles Capacity; I say, besides all this, here is undoubtedly a Circulation of Water through the Globe, the Salt Water by secret Passages being forced down through the Veins of the Earth, and by this Percolation casting off its salt, and flowing fresh again in springs and Rivers —all which Reasons are together a satisfactory Account why the Sea does not overflow the Earth.

Q. How is the Fire made betwixt the Flint-stone and the Steel?

A. Those Gentlemen, whose Philosophy searched no deeper than the Theory, have been at a great loss

in this Question, till Mr. *Hook*, in his Microscopic Experiments, put the Question out of all doubt, by the Demonstration which we shall soon speak of; but we shall first show that it has not been the only Fate of this Question, but several others, to be disputed upon wrong Principles, which were taken for granted, as, why Bodies weigh heavier when dead than alive? Why Bodies do not weigh in the Water? And how 'tis possible to ignify that Air that is catched betwixt the Flint and the Steel; or which lies in the Pores of the Flint, and by a Collision of the two Bodies leaps out in Fire, or subtilised Air, all which Principles are notoriously false, as experience has evinced. But to Answer the Question, Mr. *Hook*, whom we have formerly mentioned, taking a Steel and Flint, and examining by Microscope the Scintillations that fell upon a piece of white Paper, he first thought 'em to be small globulous Pieces of melted Steel, or little Particles of red hot Flint; but upon further search, he really found that those little red Particles which fell were Vitrifications of the Flint and Steel.

Q. Whether the Reverse or Recoil of a Gun be at the Firing in the Chamber or before, or at the immediate departure of the Fire from the Muzzle: Gentlemen, Three Wagers depend upon this Question; therefore the sooner you Answer, the sooner we shall drink your Healths, for 'tis to be determined by you.

A. The learned Lord *Brouncker* answers this Question in his Experiments that he made about the Recoiling of Guns, some of which were before the Royal Society, and others after that were made before

his *Majesty* in *Whitehall;* he discovered that the Recoil was sooner or later, according to the quantity of Powder used; thus in the Engine he made use of, if he used under 12 Grains, the Piece ceased to Recoil before it parted with the Bullet; if he used more, the Bullet parted from the Piece before it recoiled; the Reason whereof he hath demonstrated, for the Bullet crossing the Axis of the Piece with a greater or lesser Angle, according to the force of the Powder, the recoil is sooner or later; for a fuller satisfaction in this point, we refer the Ingenious to the History of the Royal Society, p. 236, where they have both a Table calculated for Distances, Charges, etc., as also a demonstration about their hitting or missing the Mark.

Q. How does a Nettle sting? Whether by leaving part in the Flesh, as a Bee its sting, or by what means?

A. That *Lanugo*, or soft Down which covers the *Leaves* thereof, is in all probability the substance which being darted in the small pores of the *Flesh*, and by reason of its peculiar configuration *sticking* fast therein, gives such torment to the part afflicted much after the same manner as *Cowitch*, tho' more *pungent* and violent. Now this Configuration suppose *hamated* or *aculeated*, when the Nettle is *violently* and suddenly pressed, seems to be *lost* and *destroyed*, the little Stings being broke off, or blunted one against another, which is the reason a *Nettle* never stings when we press it hard between one's *Fingers*, though there may be also something in the *hardness* or *callous sub-*

stance, which the ends of the *fore-finger* and *thumb* may have contracted by often using.

Q. In some Parts of America there is a sort of Snakes called Rattle-snakes, and if it happen that one of those Snakes come under a Tree, and there centres, or stays under the same, and that it so happens that there is a Squirrel upon the same Tree, that then the Squirrel will run up and down the Tree, and leap from one part to another without intermission, till as 'tis believed it has almost wearied itself, and then will make a doleful Noise and Cry, without endeavouring to go from the Tree, and at last run down the main Body of the Tree, on that side the Snake lieth, and so run directly into the Mouth of the Snake, and it swalloweth it whole. I desire to know the Reason why the Squirrel does not make its escape from the Tree and Snake, rather than run into its Mouth to its own Destruction.

A. The Harmony and Discord in Natural Things surpass the Scrutiny of the most Learned. They are so, we see; but really why, is left only to the Giver of Natures to all things. The Squirrel may be Apprehensive of an approaching Danger by the Snake's encircling itself under the Trunk of the Tree, and after it has overcome that Fear, it still has an Eye to the Snake, and therefore in pursuit of the Destruction of the Snake, runs into the mouth of the Snake; or the Snake may entice the Squirrel down into its Mouth, by what exceeds our Apprehension to solve. Neither doth the Question mention any Action of the Snake's during this Action of the Squirrel's.

Q. We have in our Common Books of Arithmetic for the Measuring of a Circle, these two Numbers given to us, *7, 22,* for the Proportion of a Diameter of its Circumference. Query, Whether they be exact, and who was the Author of 'em?

A. Archimedes, *de Dimensione Circuli*, has given us these Numbers: *Metius* gives us 113, 355, which is something nearer the truth: Mr. *Kersey* has given us 1 to 3.14158: Dr. *Wallis*, in his Treatise of Algebra, has enlarged it 1 to 3.14159265358979323846264338 3279502884½; those that please may go further, that of *Metius* is near enough the truth for Practice.

Q. Whether the Quadrature of a Circle be possible?

A. Not till an odd Number can be divided into equal Integer Numbers, which can't be done by our common way of Notation; what succeeding Ages may find out, we know not, but as in the preceding Question the Proportion of a Circle's Diameter to its Perimeter may be found inexpressly near the truth, though not exactly, so the Circle may be squared by the help of Poligons so near the truth as to deceive the Sense, which is near enough for Practice, as we said in the last Question.

Q. Being upon a Voyage to the West Indies, in the Latitude of 28 deg., I made an Experiment upon what I heard from an Old Sailor, which was this: I took a quart Glass Bottle empty, and drove a cork into it as fast as I could, without breaking, and with a Lead and Line sunk it to the depth of 60 Fathoms, then took it up again, when the Cork was drawn, or

thrust into the Bottle, and the Bottle full of Water. Pray inform us of the Reason hereof?

A. We should be glad if any one would make the same Experiment with the mouth of the Bottle downward; for if it has the same Effect then (which we believe it may), it may possibly proceed from this Cause: The vast Quantity or Columns of Water press the lower and deeper parts of the Sea so very much, that they lie a great deal in a little room; that is, their Particles are compressed so much that there's very little Vacuum there, and by consequence it's very Natural to press upon, and force into places that are less condense, as into the Bottle, which being full of free, loose Air, might be forced into many times a less room than at first, and therefore be easily worked upon by a surrounding straitened Body.

Q. Whether may a Man preserve his Life to extreme old Age, without diminishing of his Senses, or Interruption of Health, either by Pains or Sickness?

A. It's lawful no doubt. If he mean whether it's possible, or whether it may by Medicines be effected? we answer, That it's reasonable in the Theory, but difficult in the Practice Part to obtain such an immortalising Quintessence, or Elixir, to preserve or renovate all sorts of Persons. Some propose the *Statics*, to eat by weight, and drink by measure, and to have one's Chair so poised that it shall put him in mind when he has the prescribed Commons. Others propose *calculating* the *Nativity*, that a Man by that and his *Almanac* may to a minute see when it's best

to take *Physic* or the *Air:* or remove his *Lodging*, and what to Eat. Others prescribe Flesh, others Roots; and advise reading *Chrysippus* of *Coleworts*, *Marchion* of Radishes, or consult the Herbal; some propose Milk extracted from the Rays of the *Moon*, and a *Golden Elixir* from the Rays of the Sun, or Lilph Broath made of the influence of the Stars. But *hic Labor, hoc opus est*, to procure these Medicines; however, that there are such Medicines that contribute to prolonging of Life, without Gout or Stone, that a Man may go off with a *gentle Decay*, is out of Controversy true.

Q. Pray, Gentlemen, what is the Cause of Suction?

A. We answer, the Cause of the rising of Water by Suction is the pressure of the Atmosphere; for let us imagine the end of a Syringe to be placed in the Water, let the Sucker be drawn up, there is then a space in the bottom of the Cavity devoid of Air. Now all the Water without the Sucker is pressed upon by the weight of the Atmosphere, except that space which is directly under the end of the Syringe; the Water being thus pressed, does endeavour to free itself, which it does by rising up in the Syringe, it finding there the least resistance. That it is the pressure of the Atmosphere is evident from hence, that all the suction in the World will not raise Water higher than 34 or 35 Feet, which is equal to the weight of a Tube of Mercury of the same Diameter of about 29 or 30 Inches, which is exactly equiponderant to a Pillar of Air equal to the height of the Atmosphere.

Q. What Reasons can you give me to prove the Circulation of the Blood?

A. 'Tis evident that there is a circulation from hence, there being a continual reciprocation of the Pulse, and by consequence a constant expulsion of Blood from the Heart into the Arteries, and as constant an Influx into it out of the *Cava*, and seeing the *Cava* from whence the Supply is never drawn dry, nor on the other Hand the Arteries, never unduly swelled by their continual Reception of the Blood from the Heart, it necessarily follows that this Motion proceeds Circularly—viz., that the Blood is constantly driven from the Heart into the Arteries, out of these into Parts to be nourished, from whence it is re-sorbed by the Capillary Veins, which conduct it back through the larger into the *Cava*, and so to the Heart again. It may be invincibly proved from these Reasons:—

1. From the great quantity of Blood that is driven out of the Heart into the Arteries at every Pulse: for though the Ancients that knew not this Circulation imagined that only a Drop or two was expelled by every Systole (which they were necessitated to suppose, to avoid the great Distention the Arteries must be liable to, if any considerable quantity issued into them), yet it is demonstrable that there must needs an Ounce or more be driven in them each time (for granting that there is no other way for any Liquor to pass from the Stomach to the Kidneys but through the Heart along with the Blood), seeing if a Man drink three Pints of Drink it will pass through

him in half-an-Hour, yea more of *Tunbridge* Water in that space. And seeing Secondly, that there is commonly as much Blood as Serum, that flows to the Kidneys (the Blood returning back by the Emulgent Veins), it is clear that by the two Emulgents (which are none of the largest Arteries) there must pass in half-an-Hour's time, six Pounds of Liquor, all which must come from the Heart, and how much more, then, may we conceive to be driven through all the other Arteries that run through the whole Body.

2. Our second Argument to prove it, may be taken from the valves in the veins, which are so framed that Blood may freely flow through them out of the lesser veins into the greater (and so into the *Vena Cava*), but on the contrary will not pass from the greater into the less, for if one blow into the *Cava* through a Pipe, there will no wind pass into the smaller veins; but on the contrary, when the lesser veins are blown, the Air immediately has admittance into the larger, and so into the *Cava.*

3. Lastly, 'tis clear from the Ligature in Blood-letting, for whether you Let Blood in the Arm or Foot, the Fillet is always tied above the intended Orifice, and then the Vein below the Ligature will presently grow tumid, but above it will almost disappear, which must needs be from hence, that the Blood being driven from along the Arteries towards the Extreme Parts, returns from thence by the veins, and ascends upwards, which coming to the Ligature finds its passage stopped, and so swells the vein below the Ligature, and spurts out as soon as the

Orifice is made; but when the Fillet is loosed again, the Blood regains its wonted Channel.

Q. Pray, Gentlemen, what is the Reason of the Cohesion of two well Polished pieces of Glass or Marble?

A. We answer, 'tis the Pressure of the Atmosphere, which pressing hard upon the Obverted Planes of the Glass or Marble, and there being no air between to resist the External Pressure, there must necessarily follow a Cohesion; which Cohesion is so strong, as has been Experimented in two Circular Pieces of Black Marble, not three Inches Diameter, that a weight of 80 Pounds fastened to the under Marble was but sufficient to separate them. That it is the Pressure of the Atmosphere will be demonstrable, if you consider the Experiment made by Mr. Boyle, who placed a couple of well Polished Marbles, with a Pound Weight hanging at undermost of them into a Receiver, and when they were suspended at the Cap of it, and the Air drawn out, the Marbles fell asunder, there being no Air to Press upon them as afore.

Q. What seeing is? Whether there be any Emanations from the Eye to the Object, or from the Object to the Eye, or both? Or how else we are to understand it? If you can put the Question in no more apt Terms, you may vary it as you think good, so you take in the sense.

A. From the Object to the Eye by communication; all Bodies have Atmospheres about 'em of their own Nature, as the Earth has, and these Emanations

striking upon the Circumjacent Air, which also being continued to the Eye, carries the Motion and Influence, or Properties of these Emanations, as Sound is conveyed to the Ear through the same Medium of Air.

Q. In two of my Voyages at Sea, among some remarkable things, I met with one I cannot well comprehend, neither do I find any Writers that have given their Judgment of it: It is three small clouds called the *Magelena* Clouds, in the Latitude of the Straits of *Magelene*, in Appearance about a yard asunder, irregular, the biggest about a yard long, having always one Latitude and Longitude. I have been that way twice, and observed them still in the same place. I desire your Judgment of them?

A. Perhaps they may be *Clouds* that are always formed from the smoke of some *Volcano* or fiery Mountain, in the *Terra del fuogo*, near those Straits.

Q. Whether Light be a Body?

A. We think 'tis a *Body*, from Scripture and Reason. 'Twas created by a particular Act of Almighty Power, when nothing seems to have been besides *Body* and *Spirits;* whilst all *Accidents*, or mere Modes of *Being*, were either *concreated* with one of those kinds of Beings, or resulting from them. Again from Experience and Reason. It *acts upon Body*, therefore must be *Body*, if that *Action* be *immediate*, as it seems to be; the *Sun-Beams* appear nothing but a Body of strange Light; these are united, reflected and refracted, and as really and certainly varied and wrought upon, as a Ball, or bundle of Rods, or whatever other parts of Matter.

Q. What's the Reason that when a Bell is casting, if any one speaks it spoils the sound?

A. If the Fact be true, it must be from the motion of the Air by the Voice, which it seems affects the *Bell* when 'tis in that tender condition, of striking on it not equally, may make some alteration in the Pores of the Metal, which are then a-forming, whereby the Bell is rendered less Tuneable and Harmonious.

Q. A Chyrurgeon at *Westminster* was sent for to the opening and embalming of a Gentlewoman who had been dead at least Eight and Forty Hours; when he had opened and disembowelled her, her Heart leaped upon the Table, as all the Spectators saw; at which the Chyrurgeon struck his Instrument into it, opened it, and out of it he took a large Worm, as long as a Man's little Finger, as thick as an Arrow: It had Two Heads, the one like a Serpent's: He kept it two Days alive. If ye doubt the Truth of the Relation, ye may be satisfied of it at Mr. *Stubb's*, at the *Chyrurgeon's Arms* in *Stretton Ground* in *Westminster*. Pray, how do you think it could get thither?

A. There have been many Instances of this Nature in Anatomical Observations, as well as in other Histories. *Howel*, in his Letters, gives us one, the *German Virtuosi* another, with the Picture, and full Description of the Worm, or Snake, call it what you please, found in the left Ventricle of the Heart of a Dissected Body. The difficulty is, how it should get thither; for Equivocal Generation is now laughed at as much as the wise *Epicureans*, who defended it. It must then have past by the Blood into the Heart,

while 'twas only in Seed, and there have grown to such a bigness. The difficulty still, and almost impossibility to resolve, will be, how the Seed of any living thing could submit in the Form, in its passage through *Chyle*, etc., into Blood, without being quite destroyed, or altered? But when anybody will resolve us, how the Seeds of Mites are preserved through Milk, Curds, and Cheese; for they must owe their Original either to what has been licked up by the Cow, or to the Rennet, and we'll then resolve 'em this Question. Though it seems Nature has wrought the Contextures of Creatures so very fine, and curious, that they pass untouched through her Ordinary Operations, as well as they, many of 'em, flee the finest sight and sense of man, unless he's assisted by Art, there being some of those Animals, as those who have observed 'em, assure us, an hundred thousand times less than the Eye of a Louse. After all, 'twill still be asked, whence the Seed of any such Creature should be gotten, this being described with Two Heads, and many denying there's any such thing in *rerum Natura;* however, no such in our country; therefore mayn't it seem more probable that 'twas bred out of Corruption there, than so much as in its seed conveyed thither. We answer, first. If there's no such thing in Nature, neither can this be so; and indeed we are apt to believe, that there's a mistake in the Relation, and that which is called another Head, is only a Tail, a little Thicker and broader than some other parts of the Body. Monsters of two Heads we grant there have sometimes been,

as well as with two Bodies; but then it's plain Nature intended two distinct Bodies, only it happened otherwise through defect of the matter, or other Accidents.

Q. What degree does Silver bear amongst other Metals, what are the chief Properties of it, and from whence is it that we have the greatest part of it?

A. Silver is the finest Metal in the World, excepting Gold; 'twill beat very thin, and stretch in Wire beyond any sort of Metal but Gold, even as small as a man's hair. It will not rust, but Cankers a little into a pale blue, consumes some small matter in melting, 'tis dissolvable like other metals in *Aqua-fortis.* And a thin Plate of it, as a great or lesser piece, rubbed with Brimstone, and held over a candle, splits and moulders, because it is Calcined; the Powder of which paints Glass yellow. It chiefly comes from the *West Indies* and *High Germany,* being dug out of Mines in an Oar not much unlike Lead or Antimony, and the richer Veins of Lead are said to have much Silver in them. When this Oar lies open to the Air, it sends forth sometimes branches like a white Moss, of pure Silver, called the Silver-tree, and is said to be imitated by some Chymists, who also pretend to make factitious real Silver by the lower preparation of their Philosopher's-stone; besides which there is a Counterfeit of it, made by whitening Copper, too well known to those Sparks amongst us who cheat by False Plate or Money. The Touch-stone and Fire are generally the Methods 'tis tried by. A Vessel of it in common use is long a-heating, but then preserves its heat as long.

Q. Is there any Cure for Stammering, and what is it?

A. There is, for we have known it cured in several Instances. There are more ways than one to do it: The first is repeating many hard words deliberately several times a Day, and for Prevention never speaking in haste: The other, keeping a Farthing or some such thing in your Mouth, and speaking or reading with it there.

Q. Some Years since, a Friend of mine went to the *East Indies;* where, after he was arrived he sent a full Account of his Voyage; in which (he says) he saw the Sun, Moon, and Stars, all at once, at Noon-day; the Person is of unquestionable Integrity, and the relation appears very unaccountable to me, I would desire your Assistance, how such Phænomena may be resolved.

A. Father *Kircher*, in his Description of the Subterraneous World, *lib.* 2, tells us, That by the help of a Telescope, we may perceive the Sun a Body of Fire, unequal in its Surface, composed of several Parts of a different Nature, some fluid, some solid; and that his Disque is a Sea of Fire, wherein one may perceive an eternal agitation of the Waves of Flame, that in some parts of it there arise a deal of Smoke. Now, it's very probable, that a vast quantity of Smoke might intercept and hinder the Brightness of the Sun; as in 1457 from the 4th to the 28th of *August*, the Sun appeared reddish and not so Bright as the Moon in her total Eclipse: so that then there were many Stars visible at Noon-day; when *Cæsar* was Murdered, 'twas so

for a whole year together; and we can give no other reason for it but the Evaporations of Smoke, which sometimes are so very great as to cause such effects.

Q. Gentlemen, let me trouble your Society to give me your thoughts upon the force of Thunder, Lightning, Earthquakes, and Eclipses?

A. Lightning and Thunder may go together, since they are the Effects of one Cause—viz., your Unctuous Bituminous sort of Vapours are exhaled as other Vapours are, and mounting as high as the middle Region of the Air, they are encompassed on all sides by the extreme coldness of that Air which encloses them, and in order to their Conservation, reunite and take fire by Antiperistasis, where, striving to get out by their motion in the Air, they make that Rumbling Noise we call Thunder. But because every Person don't understand what we mean by an Antiperistasis, we shall tell 'em. That Nature does not only produce Beings, but fortifies them against the Assault of their Contraries, both in Vegetative and Animal Beings, which stand upon the Defensive, when they are set upon by external Agents, whose contrary Qualities coming to engage against them, they redouble their Forces, and rally all together as it were into a Body, the better to receive their charge. And this is that which Philosophers call *Antiperistasis*, and everybody may see its Effects, when Water and Fire are put together, or lime and Water, or other unfriendly Opposites. Thus, as we said before, these sort of Exhalations being of a hot

and dry Nature, when they are enclosed by an extraordinary Cold, strive to defend themselves; but being too weak, are cast down with such a Violence. But since the Nature of their Force and Violence is required in the Question, we shall give a very late true Instance of an Accident in *Northamptonshire.* Sixteen Persons in a Storm retired under a great Ash-tree, where having sat down, one of 'em took a little Dog upon his Lap, and held by both the Ears, another took a Snuff-Box out of his Pocket, and laid some snuff upon his Hand in order to take it, when immediately a Terrible Clap of Thunder, with a Thunder-bolt, fell into the midst of the Ash-tree under which they sat, clove it into four Pieces, killed Four of 'em dead, and wounded Ten more, that 'tis feared they'll not recover, and Two only escaped (and what is wonderful) in the middle of the rest; the Person that was taking Snuff held his hand to his Nose without letting it fall after he was dead, sitting just in the same posture as when alive; the other Person with a little Dog, held the Dog in the same posture as if he had been alive, the Dog also was dead. I have read of a parallel Instance in a Church, where about Thirty-six (as I take it) were killed with such another Clap of Thunder, and every Person that was dead sat is if he had been alive. That they were killed is no wonder, but that they were killed to be so soon stiff, as not to fall an Arm, or bow their Heads, is very amazing; but to avoid being asked the Reason in another Oracle, we'll give our Thoughts upon it here. That the Spirits of Sulphur are

incredibly strong, we need no other Instances than the Effects of Gunpowder, and that they are a chief Ingredient in the matter of Thunder, is evident by the intolerable smell of Sulphur where the Thunder-bolt falls, and that the Swiftness of a thing moving, differs from the Nature of leisurely Motions; we shall also give you one Instance, which we know to be Matter of Fact. Take an Apple, set it upon a Post, discharge a Piece with small Shot at it, and though it be shot through with five or six Pellets (as has been tried), yet the Apple is not moved itself. Now these dead Persons having nothing to be seen upon 'em, and yet killed, it must be by the subtile Fire, coming along with the Bolt, whose Motion being so violent and swift, it had not time to move the Bodies; and being so very fine it penetrated 'em without tearing or mangling 'em into Pieces; which Fire also must be the occasion of the immediate stiffening of their dead Bodies, for Nature was so violently shocked by that unnatural Force, that its frame and manner of acting was altogether inverted, and the Natural Heat so changed, and overcome by that unnatural Fire, that the usual office of cooling by degrees into a stiffness was extirpated and supplanted by a new method of acting, produced by the spirituous sulphureous Fire, that took possession of the Bodies. . . .

Eclipses, as they are two, so they have two different causes: We'll begin with that of the Sun; which is thus effected: the Sun is in a higher Orb or Sphere, more distant from the Earth than the Moon,

which is also of a more Opake and Dark Body than the Sun; therefore, whenever the Moon intercepts or comes betwixt us and the Sun in a right Line, so much of the Sun's Body as is intercepted by the Moon, is Eclipsed.—As to the Eclipse of the Moon, 'tis thus. The Moon receives its Light by Reflection, or borrowing from the Sun; now whenever the Globe of the Earth happens to intercept betwixt the Moon and Sun all in a right Line, so much of the Moon as the Earth hides from the Sun, so much (I say) of the Moon is Eclipsed. Thus much for a plain, short Description of Eclipses.

Q. Why Chickens hatched in Ovens want Rumps?

A. The Question ought not to be in general Terms, for all Chickens hatched in Ovens don't want Rumps: This manner of Hatching is a very great Trade in *Egypt*, particularly in *Grand Cairo*, and the *Levant;* and 'tis very common that they want sometimes a Rump, Wing, or Leg. The Reason for all can be nothing else but the unevenness of that Heat by which they are hatched; a Hen affords an equal Temperament of Heat, because natural; but 'tis almost impossible an artificial Heat should have the same effect, being not always equally supplied, or at least not so placed, but that some part should by reason of too much Heat impregnate sooner than another or should sooner cool than another, and consequently not so soon perfect some Parts as it does others.

Q. If the Ostrich digests Iron?

A. We usually find this Bird pictured with a Horseshoe in her Mouth; which practice, no doubt,

has taken life from the Writings of *Johannes Longinus, Rhodiginus, Pliny, Ælian,* and other writers. But *Leo Africanus,* who lived where these Ostriches abound, says, *Surdum ac Simplex Animal,* etc. That 'tis a silly sort of a Bird, that devours anything that it finds; which agrees with those Experiments I have seen made on the Ostrich in St. *James's* Park, which would eat a Stick, a Glove, a Handkerchief, Stones, Nails, or almost anything else; but every little Naturalist will condemn that Opinion of an Ostrich's choosing Iron, etc., as its proper Food, as some believe; being not at all subject to Chilification and Digestion by the power of Natural Heat, Iron may be corroded, and the scorious Parts separated by an acid and Vitriolous Humour proper to all Stomachs, much after the nature of *Aqua fortis.* So we read of Persons who have swallowed Rings, Counters, Money, etc., with some diminution when it has been excerned; and with this agrees the Experiment of *Ulysses Aldrovandus,* whose Words are these, *Ego ferri frustri devorare,* etc. I observed an Ostrich to swallow pieces of Iron whilst I was at *Trent,* but yet they were excerned again undigested.

Q. Pray, Gentlemen, what's the Reason, that standing on the Wharf at *Greenwich,* at High-water, one may discover the sheep feeding in the *Isle of Dogs,* which at Low-water we can't discern, though feeding in the same place?

A. A pretty Observation, and we believe it may be true; though in the first place 'twou'd do well to be

certain whether the Sheep are really feeding in the same Place when they are thus *visible* or *invisible*, for it seems probable that at *Low-water* they may be grazing in the lower Part of the Island, just on the Rivage, whereas at *High-water* they may be forced up nearer the middle, and higher Ground, and consequently be seen There; whereas when lower they were invisible. But supposing the *Fact*, exactly as represented, we must now see for the Reason: There are two undoubted Appearances in Optics not altogether unlike this, one of the Rising and Setting Sun, which some Mornings and Evenings is seen above the Horizon for some time after, and before the Body is certainly above or below it, and can be demonstrated so to be by the Rules of Astronomy. The other, which illustrates this, is that of a *Shilling* or any piece of Money in a Basin, which if you withdraw yourself from it to such a distance as the edge of the Basin just hinders your sight of the Piece, then order Water to be poured into the Basin, the Piece will seem to arise, and float on the top of the Water, and you'll plainly see it, though before in the same place 'twas quite invisible. Something not unlike this seems to happen in the present Case; for either the Sheep being a little below the Water, are seen higher than they are, by Refraction, as the piece of Money in the Basin, or rather the vapours which arise out of the Water, being thicker just at the top of it than when further exhaled and almost Horizontal to the Eye, renders the Medium thicker, and so makes the Refraction, by which the Sheep are seen. 'Tis there or

thereabouts we are pretty sure, and if we han't hit the very *White*, we ben't far from the Matter.

Q. Whether there be any such thing as a *Chamelion*, and whether the Properties reported thereof are true, that it changes into Colours, and lives upon Air?

A. That there is such a Thing, we learn both in ancient and modern Histories of Animals. The famous *Bochart* has a very learned Dissertation concerning its Nature and Properties, and a late Traveller gives us their Figure, and many pretty Experiments concerning them, they being of the Lizard kind, and generally found about the Walls and among the Ruins of old Houses. The same Author confirms the changeableness of their Colours. But as for their living upon the Air, though 'tis a pretty Fancy, and does well enough in Poetry, yet in reality it does so much as the Man's Horse did, who, just as he had brought him to't, died. In short, they have been dissected, and Flies found in their Bodies as well as proper Organs for Digestion, etc., which is an evident Argument they live not upon nothing, since neither can we suppose those Flies, which are found there, would creep into their Bellies of their own accord, nor are we to believe that Nature made anything, any of those Organs before mentioned, in vain.

Q. What is the Reason that Millers are usually more Deaf than other Persons?

A. We read (*Zuin Theat.*) that those People that live near the *fall of the River Nile* are Deaf in a little

time, and cannot hear one another, unless they speak loud, and with an extreme Vehemency; which proceeds from a *continued and too much Extension of the Membrane called the Drum.*

We have an Instance in the Philosophical Transactions of a Person that could hear when he rid in a Coach; but when he was in a Room, or silent place where there was no Vehement *Agitation of Air* to extend the Sunk Membrane, he heard not without great Difficulty; and thus it is with a Miller, whose employ is amongst a continued *Noise of Waters*, etc., for the *Drum of the Ear* being continually stretched by the Agitation of the Air, when he comes out of the Noise, grows remiss, therefore not so capable of hearing as before, just as an Alteration is effected in the sound of another *Drum*, according to the straitness or looseness of its bearing.

Q. What is the reason that some sort of rotten Wood will shine in the dark, and what sort that is? I have often seen it, but could never understand the reason, therefore I desire to be satisfied.

A. All Light that is borrowed, as the Moon, Stars, and such as is nourished by Matter, as Fire, Candles, etc., are reflective, and afford some Emanations and Rays; but this (as also a glow-worm) yields no light at all, or any Brightness, so as to discern any other Object by them; therefore their Light or Brightness is not from without, or borrowed. If so, it must be a natural Brightness, which is accidental, as Colours are to Flowers, diversified only in this, these are not discernible but by a real Light, and those are not

discernible but in the privation of Light. This rotten Wood is only the brightest and whitest sort of old Ash, very common, and easy to be got.

Q. Can we hear under Water?

A. Yes, very well, as those that are accustomed to dive do relate and affirm. And Fishes themselves will slip away if a great noise is made on or near the Water. *Pliny* relates, that there were Fishes (in the Ponds of the Emperor of *Rome*) that would come forth out of the Water, being called by an accustomed Name.

Q. How comes it to pass, that the Fish called the Cramp Fish, doth benum the Arm of the Fisher without touching it, that he cannot help himself, and seems to him insensible?

A. 'Tis because this Fish sends forth some Humour, or Vapour which has a natural Virtue to benum. *Pliny* saith in few words, that by the Odour, and certain Wind, or Vapour of his Body, it doth after this manner affect the Members of Men.

Q. Why is Blood alone of all Humours red?

A. Because it has its colour from the Liver, that makes it so.

Q. Being formerly a great Taker of Tobacco, but often persuaded by some Friends that 'twas of no real advantage to any Man, but chiefly maintained by Custom, and some Ladies being averse to it, whom I have a particular respect for, I am willing to leave it, though I know it won't be without some difficulty; and have promised them so to do if you believe it prejudicial, and will honour me with your Opinion:

to which I desire may be added the Manner of its Growth, and its respective Virtues, if it has any.

A. This Weed often grows a yard and a half high, with a straight thick Stalk, which emits several Branches with many long and broad Leaves on them, that are rough, of a pale green, unpleasant smell, and bitter taste. Some tell us it has many good effects when applied to the Body: as the Leaf warmed and laid to the Head has often cured the Headache, when it has proceeded from Colds or Wind; and is used for the Cramp, and such-like pains coming from the same cold Humours; and especially it cures hollow Teeth, if filled with the Leaf bruised. Its Decoction in fair Water is likewise good for Colds in the Breast, and old Coughs, by removing the Phlegm which causes them. Its Smoke taken through the Nose, and swallowed down, has cured such as have had Ulcers in their Lungs; by the same reason that *Galen* tells us, he knew a Baker's Wife cured of that Distemper by frequent breathing the hot and dry Air, which she received as she put her Bread into the Oven and took it out again. The Leaves roasted are good for the Wind-cholic. The *Indians* give it their Children for the Worms. The Smoke blown into the Nostrils, recovers Swooning-Fits; Scurf, Itch, Chilblains, and Kibed Heels are cured by being rubbed with it; as also venomous Wounds, which the *Spaniards* experienced when they assaulted the *Indians*, who wounded them with Poisoned Arrows; having at last found out that the Juice of Tobacco

wrought the same Cure, as their prepared Sublimate had done before it was spent. The *Indian* Priests observing all these Virtues, transferred them to the Mysteries of their Religion; for when they are consulted about the Events of War, they suck the Smoke of this Herb through long Canes till they fall asleep; and being afterwards awakened, relate Wonders to their Auditors, telling them they have had Divine Dreams. They also use it to recover Weariness, and support Hunger; so that by their Preparations, they can take away the Inconveniencies of Hunger and Thirst for two or three days together. But the taking it as 'tis commonly used, is very prejudicial to most young Men, and chiefly to the choleric, it being hot and dry in a high degree: 'Tis also certain that the Smoke of it is bad for the Brain, which it clouds and dulls by stirring up the animal Spirits.

Q. A gentleman was not long since taken with a Palsy in his Tongue: a skilful Physician being sent for to him, found he could not speak a word, or give an answer to anything that was asked him. On which, the Doctor gave him a book to read, wherein he read as well as ever in his Life; but when the Book was gone again, was as mute as before; which Experiment was often repeated with the same effect. Pray what should be the reason of this?

A. Some Obstruction of the ordinary Passages between the Brain and Tongue, which hindered the intercourse of the Spirits, might be the cause of his Silence; whereas they might find some other way when the Species were newly taken in by the Eye; that part of

the Brain, it's likely, being not in so great disorder as the other.

Q. Why do we break with more ease a Staff on our knees, taking and bowing it by the ends thereof, rather than by taking and bowing any other part of the Staff nearer the knees: likewise, if a Staff be on the ground, and putting the foot thereon, we may break it more easily, taking and bowing it by the end the farthest from the Foot, rather than by taking it by any other part nearer the Foot?

A. To resolve this Question, 'tis a concluded Maxim in the Mathematics (which shall be spoken of more at large in divers Examples on the Question concerning Weight) that the Parts of a Body the most remote from their Centre (that is to say, from their Rest) are more feeble and flexible; and those Parts which are nearer, are much stronger, to resist our Endeavours in breaking them. So, then, in the two Questions proposed, the Centre is either the Knee or the Foot, insomuch that the Parts of the Staff the most remote from the Centre, are the most feeble and flexible. And the parts of the Staff more near are the more strong, and which do resist more to the endeavour of him that would bow or break it. By reason of which we cannot so easily break a small Staff, or Rule, being very short, as a longer Staff or Rule that is more thick, or big. For being short, all parts are near the Centre (that is to say, the Hands that hold it), and being long, the farther remote will the parts be from their Centre. From hence we may also learn why those parts that we hold in our Hands

break not, but those do that are between our Hands, which are not held.

Q. Whether it be better to heat one by Fire or Exercise?

A. I think it is better to warm us by Exercise; for the Heat of Fire destroys the Natural Heat, corrupteth the Humours, or drieth the Parts. Therefore those who seek no other Heat than that of the Fire, are almost always chilly, and impatient of the least injury of the Air.

Q. How does Exercise warm us?

A. Exercise stirreth up the Internal Heat, and it goeth out at the Pores, which are opened by Exercise, and so it communicates itself to all the parts of the Body.

Q. Does not Fire the same by opening the Pores of our Body?

A. Fire openeth the Pores, and maketh the Natural Heat go out; but at the same time it dissipates it, which happens not in point of Exercise, that on the contrary carries the Spirits, the Blood, and Heat everywhere.

Q. Many Persons are not accustomed to Exercise; would it not be troublesome to them to use it in order to warm themselves?

A. Bodies that are not accustomed to Exercise receive at first prejudice by it, but they may inure themselves to it by degrees, and rid themselves of this Evil Custom, to change it for a good one, which even cureth many Diseases that proceed from Intemperance and Repletion.

Q. Why can we not endure Thirst so long, or so well as Hunger?

A. Because Hunger is but a simple Appetite of Meat, but Thirst is a double Appetite—viz., of Meat and Refreshment; so that two Defects are more uneasily to be supported than one. And therefore also we receive much more pleasure in drinking when we thirst, than in eating when we hunger; and as the Pleasure is greater in the enjoyment, so is the Displeasure and Incommodity in the want thereof. Moreover, Drink suddenly runs and penetrates the Body and all the Parts thereof (as *Macrobius* saith), but Meat doth insinuate but little and little, and after many Concoctions it changes.

Q. Whether Snakes kept tame are hurtful by Nature?

A. Our English Snakes are only perfect, harmless Worms, with no more Malignity in 'em than *Erasmus* his *Lizards*, as now almost every Ploughman and Old Woman knows. That which appears so dreadfully out of its Mouth, and which it brandishes so like a Sting, is only a poor innocent Tongue, more soft, if possible, than any silken Thread. It has Teeth, but never bites anything though never so highly provoked, unless it be its Bran, in which it is usually kept, or the Top of a little grass in the Fields, when let loose to divert itself there. This we have experienced in some of the very largest of their Kind, which has been more than a yard long, and proportionably bulky; which, when angered, would hiss, and leap at anything, but never do any Injury. We

han't yet had opportunity to examine their Teeth whether there is any Saliva about 'em, as in real Vipers—which we warn the Reader not to take up, by a mistake, in the Fields, instead of the other; their Poison being very deadly, without speedy Remedies, though 'tis thought not so strong as those in warmer Climates. Yet we have seen those People who make a Trade of catching them bite off one of their Heads while they have been living, being bitten by 'em at the same instant in the Lip, or Tongue, till the Blood has issued at the Orifice, which that very Moment anointing with Oil of Vipers they have felt no further harm.

Q. What's the Reason of applying the empty Shells of some Shell Fishes to your Ear, you may therein perceive a Noise like the Roaring of the Sea?

A. Those Shells have a *Gyral Conformation,* not altogether unlike that of the Ear itself. Now the Air being imprisoned in the Turnings and Windings within, has that particular rushing sound, either in forcing itself out, or passing from one Part thereof to another, being forced in by the Motion of the *Exterior Air,* and wandering about in those *Meatus's,* or odd *Labyrinths* wherein 'tis received.

Q. Has Tobacco no other Name; whence comes it?

A. Tobacco is called so by the *Spaniards* from an Island of the West *Indies,* where it grew in great plenty. The Indians call it *Petun.* They call it Holy Herb by reason of its great virtue; one *John Nicot,* Ambassador of *Francis* II., having first brought

some of the seed from *Portugal* into *France* to Queen *Katherine* of *Medici*, called it in French *Nicotiane*, or an *Herb for the Queen.* In *Italy* they call it the Herb of *Holy Cross*, because a Cardinal of this Name carried it first to *Rome.* It is otherwise called *Jusquiame de Peru.*

Q. What are the Virtues of an Herb that is so common?

A. Some value Tobacco, others despise it. Those that have it in esteem say that its Leaves applied hot to the Head cures the Megrim, and old Pains of the Head proceeding from Cold or Wind. If the Pain be obstinate, it must first be rubbed with the Oil of the Flowers of *Orange.* It is good against the Tooth-ache caused by Fluxion. Its Decoction in common Water cures the Diseases of the Breast, the Asthma, and old Cough. Its Leaves put under Ashes, and applied hot with their Ashes to the Navel, are good for a Wind-cholic, and Crudities of the Stomach; it likewise kills Worms, if you put a little of its Juice in a Glister. Blowing a little of the Smoke into the Nostrils of a Woman that is in a Swoon, it recovers her. Kibed Heels are cured by being rubbed with it. Wounds, venomous Bitings; it likewise preventeth Gangrene. These are some of its Virtues.

Q. Why is Tobacco abhorred by some?

A. Because by its sharp and biting Vapours it disturbeth the Head, inebriates, by drying the Brain; it stupefies, causes Vertigo's, Lethargies, Drowsiness; it hebetates the Animal Spirits.

Q. These two Sentiments are very different; tell me yours?

A. My Opinion is, that Tobacco Leaf is very useful, especially when it is taken as a Masticatory at the Mouth or Nose. But I think that its Smoke is an Enemy to the Brain and the Spirits.

PART III.

Popular Superstitions and Folk-Lore.

PART III.

POPULAR SUPERSTITIONS AND FOLK-LORE.

Q. Whether there be such a bird as a Phœnix, and why but one in the world, and where that is?

A. The ancients say this bird lives many ages—according to Ælian 500 years—after which it repairs to Heliopolis in Ægypt and builds its nest (or rather funeral pile) of aromatic wood, which by reason of its high situation, is fired by the sunbeams with the Phœnix in it, and out of her ashes another immediately arises. This young one no sooner attains its just bigness (which is equal to that of an eagle, having its head crested with divers colours, the neck gold colour, the rest of the feathers purple, saving that the tail is mixed with scarlet and sky colour), but it prepares itself to pay its last duties to the relics of its deceased parent, which it lays upon its back, and carries them into Arabia, placing them upon an altar dedicated to the Sun (for 'tis a bird of the sun), after which it flies up towards heaven, feeding upon dew and the fumes of incense and *Amomum;* and instead

of drink makes use of the vapours which arise from the sea; abhorring all kinds of grain and other food common to other birds. 'Tis said the first was seen under Sesostris and Amasis, kings of Ægypt, next under Ptolemy, who reigned the third of the Macedonians: Orus Apollo in his Hieroglyphicks mentions it, as do Manilius, Pliny, Ovid, Athenæus, Albertus Magnus, Tacitus, Belonius, the last of whom confounds it with the bird called Manucodratus. But the impossibility of the existence of such a bird is evident; for according to Lucretius, no single animal can generate, nor is anything more abhorred by Nature than a voluntary death, nor can anything be more contrary to the generation of animals than ashes, which are dry; dryness being altogether opposite to life and to the corruption which is antecedent to every generation. So that it must necessarily be a fiction, and only a speech by way of comparison, or by which the ancients would signify something rare and singular in its species; according to another much of the same nature *Rara avis in terris nigroque simillima Cigno.* All authors have spoke of it, have borrowed from Pliny, who affirms almost anything as Herodotus saw almost everything, however strange and unheard of.

Q. Whether is there any such thing as the Salamander, and will it, as vulgarly reported, live in the fire?

A. Observe most of these vulgar reports and traditions, and you'll find some grounds or other which gave occasion for them, though they generally

make more on't than there really is. So here—there is something of truth in the Salamander's living in the fire, though perhaps not by half so much as is generally reported. Take the most authentic account we can give you thereof from the *Transactions of the Royal Society*, vol. i., p. 377, where they tell us that one Signor Corvino, an Italian, brought one of those creatures from the Indies, and made an experiment publicly upon it at Rome, casting it upon the burning coals, at which it immediately swelled and vomited a black substance on the nearest coals, which put them out; when new ones were put in their rooms, he repeated the same experiment, and saved himself thereby from the force of the fire by the space of two hours. But when new coals were applied the third time, the poor creature's stock was spent, his engine would play no longer, and he even fairly gave up the ghost and was burnt to death.

Q. Is there any such creature as the Basilisk, and whether it is true that it kills with its look where it sees first, and dies if a man first sees it?

A. There's no great heed to be given to what old authors tell us on this particular, though here, as 'tis before said, we verily believe that truth and falsehood are mingled together. There are serpents, as naturalists inform us, which generally go erect, and have something like a crown upon their heads. There are also to this day some serpents of so subtle a poison that they kill with their very breaths, as we receive it from good hands in the modern descriptions of Æthiopia and other parts of Africk. Now supposing

any such serpents, as we see no reason to doubt the authority of the relators, it's certain that if they first discover a man when near enough to breathe on him, he's dead: if the man first sees the serpent, undoubtedly he'll do the best to kill him if he can't escape him; and this is the furthest probability we can reach to in this matter.

Relation. About a fortnight or three weeks, or some other time, before the death of any person in the family, there is an appearance vulgarly called a *Fetch-light* or a *Dead-man's Candle*, so denominated, I presume, from the form or figure of a candle in which it presents itself. It is observed to come first from the bed whereon the person whose death is thereby signified is to die, and thence to move into all other chambers of the house, where the body shall be carried, either to be coffined, to lie in state, or etc., and to rest for some small space at each of those places where the dead body is to be laid, thence to move the very same way, and about the same distance from the ground as the body is to be carried, until it comes to the Church. It observes with such exactness the motion of the body that some persons who have seen these lights, and afterwards the body carried to the grave, affirm that now and then they took notice that the light halted for a short time in the very same place or places where the body was afterwards stopt, either to change bearers, or upon some other occasion. To satisfy you further with what preciseness this light imitates and, as it were, apes the motion of the body, I shall give you this instance

from the mouth of a gentleman of unquestionable credit now in this town. He was some years ago in bed at a relation's house in Carmarthenshire, and being fully awake about one or two of the clock in the morning, he observed a light to come into the room at the door which was on the left hand as he lay; it came not immediately on the bed on that side which was next the door, but moved round the bed and came up on the other side which was farthest from the door; whereas it might have come at that side which was next the door. After this it fixed upon that part of the quilt which lay on his breast, and after a short stay went out of the room. About a fortnight after a gentleman died in an upper room of the house, and the gentlewoman of the house (knowing nothing of this light) ordered the body to be brought down into this chamber, and the person who had seen this light happened to be then also there, and observed the servants to carry the body about the bed, and to put it in on the farther side, according to the motion of the candle. That these lights do appear is a most certain truth, and can be attested by several gentlemen now in town, whose reputation no man will dispute, and by almost an infinite number in the country where they appear. Dr. Nicholson, after Bishop of Gloucester, and Bishop Taylor, who both lived in Carmarthenshire, could not believe that there were such things, until afterwards they were convinced by ocular demonstration, as they themselves owned. There was a man that used to keep late hours in coming home,

who frequently saw them, and particularly one night acquainted the family that he had seen five or six move at some distance from one another over such a Moor near the Church; they seemed to question the truth of his seeing so many at once; but about three weeks or a month after he called his brother out of the house and showed him so many bodies as he had seen candles at that time, carrying to be interred, all at once in sight. These lights had been seen to rest in highways where some men afterwards died, and upon the face of water where some one was afterwards drowned, as also upon trees where men hanged themselves. I dare not take upon me to affirm that these lights are seen nowhere else; but I assure you I could never hear that they ever appeared in any place out of the Bishopric of St. David's, nor in any part of that so frequently, if at all, as the County of Carmarthen, where there is hardly any one dies but some one or other sees his Light or Candle. Now, Gentlemen, for my part I can find no reason either in Nature or Religion for this, and therefore I've had it long in my thoughts to desire yours upon it, and upon the whole state of the case; then I put these questions:—

1. What the nature of these lights is?

2. To what end they appear, since they are never (as I could hear) seen by those whose death they portend, but by others?

3. How this phenomenon comes to be confined to the Diocese of St. David's, and for the most part, if not altogether, of the County of Carmarthen?

A. We would desire the Querist that he would add to this particular relation an account of the time of these *Fetch-Lights* appearing; if 'tis in the night only, we may suppose it to be natural, as *Will i' th' Wisp*, etc., which are common in all marshy places in England; if in the day-time 'tis unnatural. Till we hear again, we suspend our judgments, promising our thoughts upon the next information.

Q. A young gentlewoman, a companion of mine, having entertained a gentleman that was very deserving, her mother thereupon, fearing she would give this gentleman encouragement, sends her daughter to London; the gentleman falls sick and dies, her mother is invited to the funeral, and entering the room where the corpse lay and drawing near to view it, it immediately fell a-bleeding till the mother went out of the room, and then gave over again, which exceedingly amazed the spectators. You may be assured of the truth of this, therefore I pray your thoughts upon it?

A. The blood is congealed in the body for two or three days, and then becomes liquid again in its tendency to corruption: so that the air being heated by many persons coming about the body, it is the same thing to it as motion is, for air that is enclosed in any bodies keeps correspondence with the circumambient air, as is plain from all sorts of bodies being colder in the winter than the summer because the air is so. 'Tis observed that dead bodies will bleed in a concourse of people when murderers are absent as

well as present, yet legislators have thought fit to authorise it and use this trial as an argument at least to frighten, though 'tis no conclusive one to condemn them. Yet, after all, we grant that many murders have been found out by it, and that God has made use of horses, dogs, crows, and many other inconsiderable things, to serve His ends. But this digression is only by the bye; and we think it to have no relation to the persons in the question, which we look upon to be a pure natural accident and nothing more.

Q. My son, about fifteen years of age on Wednesday, the first of last June, about nine o'clock at night, went to his bed, no sooner laid down but he heard as it were a hand sweeping on the wall, that it came with a rushing noise on his bed's-head, then it stroked him over the face twice very gently, and as soon as the hand was off, he felt a cold wind blow on his face, which made it very cold, but his body was warm, he opening his eyes saw an apparition of a woman clothed in black apparel, which went over the bolster with a rushing noise, he saw the curtain to gather up together as it went out, and the curtains to have a shaking for some time after; then being affrighted, he rose out of the bed and came downstairs. Another son and daughter of mine, a few years since, had seen the like apparition of a woman in the same room with a lighted candle, but when spoke to, it vanished. Several sorts of unusual noises are often heard in the house by myself, and most of the family: I favourably desire to know of you (having a civilised family) what should be the occasion of this disturbance. or

whether it be advisable to ask the question of the Apparition?

A. What manner of metaphysical matters our souls are we cannot tell, yet we know they really exist and act our bodies, although they are not subject to sense; yet this doth not hinder but that a spiritual substance may be separated from our body, and may be again clothed with a body or vehicle that may be airy, fiery, or cloudy, and be visible to our senses, although the existence or essence of the spirit we cannot see but its outward clothing. And that such appearances have been in all ages the learned as well as the unlearned affirm from real matters of fact. Such are these following. At Puddle Dock was a house so disturbed that several tenants could not thrive therein. After the fire, Alderman L——, purchasing the ground, caused a cellar to be dug lower, and there was the body of a man taken up, which had a great nail driven into the skull. The Alderman ordered the labourers to carry the body and bury it in St. Gregory's Churchyard, London, and no disturbance has been since. The other is at the Grange in Lancashire, where very many years was an apparition in the garden and in one chamber of the house. It was in the shape of a greyhound; the precursant noise was like a man hissing to call a dog. This apparition did no hurt, only pull the clothes, insomuch that they made wooden press-beds for that room, which were rocked and more disturbant by the noise than before. When it passed by it was felt as a cold wind. At last digging a high bank to carry off soil to other ground,

after some loads dug away, there was found the skeleton of a man, which was seen by the Minister and among the rest by Mr. Moss, a very intelligent gentleman who now lives in Islington. The skeleton was covered again, and from that time the apparition and disturbances has ceased. And no doubt the apparition in the question, if true (because we were imposed upon by the relation of the two brothers that vanished), has some cause and significancy, though beyond our sphere to assign it. However, we cannot be against the speaking to it, or endeavouring to find out its place, time and places of vanishing; and perhaps if it were not a civilised family, it might be more disturbant.

Q. A friend of mine in a garrison besieged, dreamed that a bomb was shot into the town and fell upon his house and set it on fire: immediately he awaked out of his dream, got up, and called up all his family, and left his house; which as soon as he had done, a bomb was accordingly shot, and burnt his house to the ground.—Query, What reason can you assign for this dream and the effect of it?

A. Our dreams are as different as are their causes. The natural cause is the constitution of our bodies. As the choleric dream of fire and slaughter, and so of the rest: the imaginary cause is when something has been done or thought on in the day-time, making a deep impression upon the animal spirit, which the imagination presenteth again when asleep, as the soldier's engagement causes him to dream of another fight. This is also natural to brutes; a hound will

dream of hunting, etc. But the extraordinary causes of dreams (or rather visions) are angels, and these either good or bad; good when we are warned to avoid some imminent evil, bad when the suggestion tends to a greater despair. Of the first was the querist's friend; of the last was Pope Innocent the Fourth, who was summoned in a dream, *Surge miser et veni ad Judicium*, Arise, wretch, and come to judgment. We have several instances of both natures which we can rank in no other order than amongst the extraordinary provinces of God Almighty.

Q. What are we to think of the Kings of England who by their touch only cured the Evil?

A. They themselves healed not, but God,—according to the words used by the Bishop, viz., *the King touches, but God heals;* so that we ought not to ascribe such cures to any natural causes; though in history we meet not only with private persons but whole families that have a particular gift of healing such and such distempers, and of others that could inflict such and such distempers. Of the last it is related of the Psylli, Tribales, and Illyrians, who bewitched whom they touched; and Philostratus makes mention of one in the Life of Apollonius, who killed by his very aspect as the basilisk does. Of the former Vespasian, as Tacitus affirms in his fourth book of his Histories, restored to a blind man his sight. Adrian, as Ælius Spartianus relates, healed a man born blind only by touching him; and Plutarch mentions that Pyrrhus, King of the Epirotœ, healed all that were troubled with the spleen in his time by

touching their spleen with the great toe of his foot; of which toe there was a far greater opinion conceived after his death, in that it was found entire and not consumed by the fire as all the rest of his body was. 'Tis related that the family of St. Hubert in France heal such as are bitten by mad dogs. In Italy the family of St. Paul and St. Catherine do as strange things, the first curing the stings of serpents, and the last cure burning, and handle burning coals themselves without any hurt at all. In Spain the families of the Saludators and the Ensalmadores have the gift of healing many (otherwise) incurable diseases only by touch; some of which instances being done by ill persons, 'tis supposed were assisted by the devil, God Almighty sometimes permitting strange things to be done for secret reasons best known to himself.

Q. A maid at Windsor dreamed that her father was killing her mother, upon which she starts out of her bed fast asleep, wakes her sister with great noises, that her father was butchering her mother; she follows her close (being strangely amazed) downstairs; the first (though still fast asleep) opens two or three doors, runs through the rain as far as Windsor Bridge (which was about a stone's-cast), knocks at an Aunt's house, and cries out, That she must haste to her father's, who was cutting her mother's throat. Her aunt at last wakes her, yet the fright which the dream had upon her spirits could not persuade her but it was true till they all returned and found the contrary. Query, Seeing she was in a profound sleep, and that sleep is a resting of those spirits which could cause so violent a

motion, by what was she acted? And how happened that neither the stones under her naked feet, her own repeated cries, and her knocking at the door, never waked her?

A. Sleep-walkers are by the Greeks called *Hypnoboatæ:* this affection is ranked under the symptoms of the animal faculty. 'Twas never denied but the imagination acts sleeping as well as waking; motion is not unnatural in sleeping, as appears by respiration. All dream more or less, and 'tis no wonder at all why some are more active in their sleep than others, it being only an effect of a strong imagination and greater degree of constitution, as very phlegmatic, very melancholy, etc., though melancholy has the greatest share in sleep-walking. And 'tis from this reason that persons when they are asleep can hear, smell, taste, etc., but can't see, although their eyes be broad open; for the hinder part of the head being full of spirits (especially at the beginning of the spinal marrow) are stopped up by the bilious, thick vapours which ascend thither in sleeping and hinder all perception by the eye. Galen himself records that he went almost a league in his sleep, and waked not till he stumbled at the foot of a tree. Some persons do believe that sleep-walkers are actuated by some good or bad spirit, which gets into the body as into a ship whose pilot is asleep, and guides it at pleasure, carrying it anywhere and returning it to the same place again. And to strengthen this opinion, they tell us of one Levinus Lemnius, who walked with his feet against the rafters with his head downwards, and yet fast

asleep. If any such action ever was (which we question), we believe it not an effect of this distemper, but possession, and we are very well satisfied that the instance in the question and thousands more like it proceed from the above-mentioned natural causes, to wit: strength of imagination and irregular constitution; and something may be in the temper of the air, it being very remarkable that the Atlantic people never dream, the air being so fine and thin that it helps it to digest all crudities and vapours which would ascend into the brain.

Q. Whether there's any such thing as a Hag, which the common people fancy to be witch-riding, when they are in their bed in the night-time, and as some say when they are perfectly awake, and with such a vehemency that they are not able to stir either hand or foot, or move the least member of their bodies, nor can utter one word distinctly, but make a kind of a grumbling noise? If in the affirmative, what instances meet you with in history?—if in the negative, what is it that is the cause of it?

A. 'Tis effected both ways, by vapours from crude and undigested concoctions, heat of blood, as after hard drinking, and several other natural ways; but sometimes 'tis really effected by witches, which first gave the name to the common oppression in sleep called the night-mare. History is full of such instances: I shall only mention one, which I had from a person that was an eye and ear witness to all the matter of fact. A boy that was worn out even to a Consumption by the common load and oppression of

a witch in the night-time, sometimes he shifted beds and was quiet for a night or two, but then was afflicted again: he was always well in the day-time and ate his meat well. An elder brother of his that came from the University, hearing the relation of the boy's distemper, supposed the reason of it, and ordered the boy to lie with his father, he himself designing to sleep in that bed; and when the night came (according to my friend's words) he charmed the room as is usual to retain a thief (for such things have been done, though we believe by no good means); and in the night-time he heard the lid of the chest under the window make a little noise, as if a cat or something else had leaped out of the window upon it; whereupon he rose and struck a light, and there stood an old woman, a neighbour whom he knew very well, in the midst of the room. He bid her go; she answered she could not till he dismissed her; whereupon he took her by the hand and led her down the stairs, and sent her home, and bid her come in the morning. Next morning, as he was discoursing [with] his father, she came and confessed she used to lie upon the child because he was a peevish boy, and hindered her of the relief the family used to give her, but was not minded to kill the boy for his parents' sake. And being questioned by the scholar how she came to use such tricks, she answered that a man came to her house, who relieved her, afterwards fetched blood of her which she showed, and there was a kind of impression of letters, which the scholar pricked again and sent her home; upon which she

was mightily terrified with the apparition of the man threatening her, which she told the scholar; upon this the parents of the boy caused her to go to the Church continually, and afforded her a relief during her life, but were a long time before they could teach her the Lord's Prayer, and hinder her from stopping her ears; but at length she overcame all her wicked suggestions.

Q. A woman at Rochester happening to fall sick was extremely ill almost to death; she had two children at nurse about ten miles from the place, and she had a great desire to see her children; but those that were about her knew very well that she was far incapable of such a journey. She fell into a very deep sleep, and when she awoke she said that she had seen her children. Those that did watch her told her that she had not been out of her bed. She said that she had seen them, and now was willing to die, which she did immediately. As soon as she was dead, the nurse, which was ten miles distant, came running in a great fright, and said she had seen her mistress, and that she felt her children and turned them (for that was the expression). I pray your sentiments how this could be that the woman's soul should take wing and return again to its old habitation; or, whether it be consonant to scripture? And whether the soul did aggrandise air so as to make a personal appearance?

A. I meet with parallel instances in history. *Fulgos.* (and also *Korman de Mirac. Mort.*) relates that there were two brothers, Knights of Rome, the elder of them was named Corfidius, who being in the repute of all men dead, the table of his last Will and Testa-

ment was recited, in which he had made his brother the heir of all he had. But in the midst of his funeral preparations he rose with great cheerfulness upon his legs and said that he had been with his brother, who had recommended the care of his daughter unto him, and had also showed him where he had hid a great quantity of gold under ground, wherewith he would defray his funeral expenses. While he was speaking in this manner, to the admiration of all that were present, there came a messenger with the news of his brother's death, and the gold was also found in the very place where he had said. But what is yet a stranger relation, and mentioned by the said last author, is this —Everardus Ambula, a German Knight, fell sick in Germany in the time of Pope Innocent the Third, and when he had lain as one for some time dead, returning to himself, he said that his soul was carried by evil spirits into the city of Jerusalem, thence into the camp of Saladin, who then reigned in Egypt, from whence he was conveyed to Lombardy, where in a certain wood he had spoken with a German friend of his. Lastly he was brought to the city of Rome, the site, the form of places, and buildings of which, together with the features of divers princes there, he most exactly described; but, what is yet stranger, he with whom he said he did converse in the wood affirmed that he had there at the same time and hour discoursed with this Everardus, according as he had declared. Was Plato and Pythagoras alive, we know what use they would make of these instances towards a transmigration of souls. Our thoughts upon the whole

are only these: that these souls went not to ramble of themselves, but were conveyed by spirits that had some particular commission to guard 'em, and make organs of perception for 'em, for the soul cannot act of itself, but confusedly. 'Tis said when Lazarus died, he was carried by angels into Abraham's bosom, not fled thither himself. These are particular instances, perhaps mostly for the convincing of such persons as believe nothing of spirits or witches.

Q. Gentlemen, I desire your opinion on the following relation. My father had a dog which he kept a great many years, in which time I had two brothers and one sister that died, and it was observed that this dog always the day before they died went about a hundred yards from the house and laid his nose towards the church where they were all buried and howled in a strange, hideous manner for an hour or more at a time; and when my father died, he did the same. Now it seems as if this dog had some prophetic, or what to call it, knowledge in these matters. Gentlemen, your opinion in the whole would much oblige, yours, etc.

A. We plainly own we can't tell what to make of hundreds of such instances as these, some of which we ourselves are assured are true. All we can say is, That there must be something in't not natural, since what power in Nature has a dog, more than any other creature, to foresee (or rather foresmell) such accidents?

Q. A gentleman still living, formerly a soldier in the Low Countries, was then quartered at a town

called Swole, where was a sucking child in a very strange condition, for when it sucked its mother's breast, the milk that came from it turned into dirt in its mouth, so that the neighbours concluded it bewitched, and the gentleman hearing of it went to the house, and advised the mother to search the pillow which the child lay on; accordingly she did, and found the feathers strangely and curiously wrought one within another, some of which she brought to the gentleman, who found so much curiosity in 'em as he think exceeded the art of man, and concluded was done by the power of some demon, advising her to burn pillows, feathers, and all together, which she did, and the child immediately thrived and did very well. Pray your thought of it.

A. We would first be glad to know how the gentleman came to think of the child's pillow, rather than anything else about it; but, if we did, we don't pretend to unriddle the devil's meaning in that and one hundred other foolish, ludicrous, idle tricks which he plays in such cases, either to make men fruitlessly curious or perhaps to divert his own pain, or boast his power. Or, lastly, it may be the effect of some task in the nature of a ceremony imposed upon the witch, without which she could have no power to hurt the child, which seems most probable, because it was eased as soon as the pillow was burnt.

Q. A lady, after she had been in bed about a quarter of an hour, not being in the least inclined to sleep, felt something come up the side of the bed and lie upon her feet; she, fearing she might neglect

to lock the door, supposed it might be a spaniel puppy that was in the house, and moving her feet, it went off at the feet of her bed; but coming about to the same side, it came on again, and placed itself on the left side, she lying on the right, near a quarter of an hour. She endeavoured as much as possible to throw it off, but could neither stir nor speak 'till at length she had power to move, and then it went off at the feet of the bed again; but came on the same way the third time, and lay on there a considerable while, she being in the same agony as before—sweating and breathing with difficulty, but could not move or speak; at last it left her, but finding in the morning the door fast locked, and the dog shut up in his usual place, she was extremely surprised, and desires your opinion what it might be that so disturbed her?

A. Perhaps she dreamt, perhaps 'twas fancy, or vapours, or perhaps Miss Puss a-purring and leaping off again as often as she turned. For if 'twas a devil 'twas a very foolish one to be content with such a cold place when it might have crept up and lain warm in her bosom.

Q. Divers persons in the County of Kent being accused for practising witchcraft, were examined by a Justice of Peace, from whom I had a copy of their examinations and confessions.

T——n S——ll of D——ton, widow, being examined June 29, 1692, did confess that she had made a covenant with the devil in writing, and signed it with her blood, which dropped from her nose; that she had four imps whom she called by the names of

Vene, Harry, George, and William; three of them were black and about the bigness of mice, they sucked her every third night; but William was like a little black man, he talked to her and had carnal copulation with her twice; and by the help of these she did mischief to beasts and men, of which she gave divers instances.

She confessed the same to many and to the minister of the parish, desiring him to pray for her, and declaring that she was sorry for what she had done. She went on confessing to the last; but five days before the assizes she was found dead by her bedside in a strange posture.

Another did upon examination confess that she had imps from an old man and his wife, when she was about eighteen years of age, of which she told an exact story; that by these she had done hurt, particularly about five weeks ago, she and another of her companions went by night in the shape of two cats into the chamber of one whom she named, through a hole in the window, and, finding him in bed upon his back with his mouth open, they poured black stuff which they carried with them into his mouth, and within a little time after he died. A gentlewoman then present told me she spake thus to her, "Woman, you do confess impossible things, as that you can turn yourselves into cats, and go through the hole of a window—it cannot be." To which she confidently replied, "We can do it, and have done it."

A third woman did confess that she had been a witch upwards of fifty years, that she had two little

things like mice that sucked her, but she never hurt anybody except only one child.

When the two latter came upon their trial they denied all that they had spoken, and, there being no other material evidence against them but their own confessions, were acquitted.

It was likewise declared at the same time upon oath that some suspected persons having voluntarily offered themselves to be sworn to clear themselves of the scandal of witchcraft, they were flung bound into the water three times apiece, but could not sink, though they lay a considerable time upon the water. One of these (a young man) said if he were unbound then he was sure he should sink: they loosed him and flung him in again, but he swam higher than before, even like a blown bladder, and rolled upon the water as if he had been down a dry bank.

I am likewise credibly informed that to make an experiment they hired a fellow then present for 5s. to be flung in, bound after the same manner, who sunk presently to the bottom, and before they could get him ashore had taken a great deal of water in his belly.

Gentlemen, These things are disbelieved and ridiculous, not only by our young pretenders to wit, but by persons of greater sense and sobriety. I desire your judgment upon these three questions:

1. Is it likely that all these should be the effect of dotage, melancholy, or a disturbed imagination?

2. If they be realities, what philosophical account can be given of them? particularly the sucking of the

imps, their turning themselves into cats, and not being able to sink.

3. Is it lawful to attempt the discovery of witches by swimming, and how far is it an evidence against them?

A. To the first we answer that 'tis not for us to give our judgment against that of the Court, who were very likely to have a more particular account of everything relating to the trials than we can now possibly have, and if they saw no reason to condemn the accused, we see none under less advantages, and believe there might be melancholy, dotage, etc., in the case, though we are not by any means so incredulous as to believe there is no such thing as a witch in nature, who by the help of the devil can act many things unaccountable by any divines or philosophers in the world.

Secondly. To the second, we can't tell what to think of those things that are called imps, though 'tis certain there are also such, and many witches have died confessing it. 'Tis probable they are nothing else but devils, but how the devil or spirits can work upon matter is yet another mystery unknown to any one in the world. As for witches turning themselves into cats, etc., we can give a better account of being assured from undoubted authors and credible witnesses that 'tis all imposture and cheat, and that such very persons as pretend to do such things are in a sort of swoon or exinanition all the while, as experiments and examples testify; and therefore the devil does by some means or other so work upon their fancies

and imaginations as to make 'em really believe they do such and such things. And as for their gold, their dainties, and other supposed enjoyments, 'tis all fiction and imposition, for notwithstanding their presents of gold, silver, etc., and their supposed revelling and feasts, 'tis evident that they are always poor and almost starved for necessaries.

Thirdly, such sort of examination by swimming, etc., is utterly unlawful, and a breach of the fifth commandment, and as subject to abuse and deceits as any other trial in nature; for, suppose the devil, by the permission of God Almighty, has such or such a person under his power, and does by his arts, unknown to them in such a trial as swimming, buoy them up, will it follow therefore that they are witches? Nay, if any person may as well buoy up himself in the water by natural arts, as by certain ointments resist the heat of the fire, it's a very weak consequence to conclude him guilty of witchcraft because a third person, who knows nothing of the matter, cannot give a reason for it.

Q. I desire your sentiments of the following relation, being true in fact. Some years since I had the curiosity, with several others, to go and see a bell cast. The furnace was made in a great barn; the fire newly kindled filled the barn with smoke, which made several of the bystanders sick; amongst the rest, as the metal began to run, I found myself extreme sick; going to the great doors of the barn to suck in a little air, I dropped down. The people cried out there was one swooned away, which I

very well heard, and was enquiring, as I thought, with the rest who it was? At last the people said it was I, and named my name. Nay, thought I, you are very much mistaken; for though I was very lately sick, yet I never was so well as just now in all my life; for I was in more felicity than this world could afford or I can express. But in a quarter of an hour I found myself carried into the adjoining field in the midst of a great throng, as sick as heart could hold; but care being taken, I was well next morning. Your thoughts of my perfect hearing in so deep a swoon, and of that inexpressible joy and ease; it will oblige your humble servant, etc.

A. We must beg your pardon if we think there's more mirth than truth in this relation. If you are in earnest and believe what you say to be true, we suppose the whole was only a dream. If you would convince us of the contrary, we expect the circumstances of the persons and place, and then we shall endeavour to return you an answer; for 'tis not our business to study the reasons of things that are not.

Q. I have lately heard a Death-watch, and am verily afraid it is a warning to me soon to quit my earthly tenement: I am willing to go to Heaven; but before I think too seriously on't I am desirous to hear your opinion, whether it gives but a short or a long summons?

A. In this case the sooner the better; you can ne'er be too well prepared for that journey; nay, twenty to one whether you have any time to make ready, if you don't always keep your account clear.

But that we are unwilling to impede your course to heaven, or we could tell you, This Death-watch is but a little worm in the wall, and that it presages no more than many of the like ridiculous stories.

Q. I have a certain knowledge of a thing that happened not long ago. A gentleman having been robbed, suspected a servant of his, who, being innocent, suspected another; and to be satisfied and clear himself, he went to a sorceress. As he was going he was met by a female as he believed, who addressed him thus, "I know whither you are going. Come along with me, and I will show you who has robbed your master of his money." The servant went with her, and she showed him the shape of the thief, with which he was so surprised that he died of the fright in three or four days. Query, What is your opinion of this?

A. This comes from the author of the 44 queries; I could wish he had been particular in his circumstances of time and place, and then the relation had been very entertaining. But, however, because he has made an amends in stating the rest of his ingenious questions, we answer. Our opinion is that 'twas either the devil himself, who is never idle in such cases, unless restrained by an over-ruling power, or at least some witch or female factoress of the devil, who received both intelligence and power for the young man's unhappy information. As to his death by a fright 'tis ordinary and thus effected: The object (I mean the strange discovery of the thief) being represented to his senses, and the senses conveying

too great and sudden a prodigy for the understanding to comprehend, the heart sympathised and was oppressed with the confusion. Now the heart being the seat of life, nature for the preservation of its own frame called in the blood to its assistance, the circulation of which being either too violent or not coming soon enough, the whole frame suffered too great a shock for a reparation; mortality always seizing where irregularities and discomposures of natures prepare the object.

Q. May I venture on the freedom to reprove or chide a spirit or dæmon, if they give the first occasion of defence or disturb my quiet?

A. First, be sure you don't slander the poor devil, and 'tis not imprisoned puss, or some of your caterwauling servants that disturb your house, while the fairies and Robin Good Fellow are innocent. If you are satisfied in that point the least thing you can do is to ask Mr. Devil what his business is? what he makes there? And why he keeps such a clutter you can't sleep for him?—and if he can't give a handsome account of himself we see no reason why you mayn't reprove him for his sauciness, though have a care of being rude with him, using any actionable words, for he is a very testy angry fellow, and will be likely enough to take the law of you; and at common law you are certainly cast, for you'll not get one Att—— to undertake your business against him. To be grave, you do not positively assert any fact, and 'till you do that, 'tis hardly worth the while to answer your question any otherwise.

Q. Not long since, walking in a grove adjacent to my house, I found a minister walking alone, very solemnly reading a little treatise, entitled, "A Display of the Happiness of the Blessed." I only saw the title on the top of the two pages wherein he was reading, for he shut the book and put it into his pocket.

After some little interrogatories (usually among strangers accidentally meeting, when either had a mind to discourse the other) we fell into several miscellaneous discourses; among the rest concerning the state of human nature and of this globe we inhabit.

I found he was a very good philosopher, and understood our more abstruse astronomy very well; he told me he had a glass of a foot long, through which he could more exactly discern the faces of Jupiter's satellites, and of the *Stellulæ Circumsaturniales* (whereof he affirmed there were thirteen) than we can that of the moon in our longest telescopes. He told me some very surprising observations he had made on that partly lucid and partly opaque star we see revolve continually in *collo ceti.* He asked me my name, and told me, when he came that way next (which would not be very long), he would communicate to me a perfect theory of the moon's motion, which he had confirmed by observations, having before found it out *a priori* from a new and (from any of ours) very different hypothesis of nature, whereof he hinted to me several very surprising particulars, one of the results whereof was, That our globe did very near approach

its final dissolution, and that by a chain of natural causes.

He told me he heard I was about to act *such a certain thing*, which, if I did, it would prove very unsuccessful: this surprised me more than anything he had yet spoken, being conscious to myself I had never communicated it to any person living. I immediately heard something like a great stone that seemed to fall out of a tree hard by, whereat turning my head to see, my parson, to my very great amazement, was wholly vanished.

Sirs, This is a matter of fact and true, but its seeming so incredible in itself has hindered me some time from imparting it to any but one of my intimate friends, who has at length prevailed on me to send it to you: pray, your speedy thoughts thereon.

A. Since we can have no more than your own attestation for the truth of this odd story, we ought at least to have had your name, that we might have better guessed whether you are serious in what you relate. If you are, and a person capable of making a sober judgment of things (as nothing to the contrary appears by your way of writing), it makes the business still stranger. However, 'tis not impossible, at least according to your relation, but that this strange philosopher might step aside suddenly into the wood, when you did not mind him, and so lost the sight of him. But if he comes again according to his word, you may try if you can lay hold of him and feel whether he's a ghost or flesh and blood. and when you have

done thus, and we heard from you, you may expect to hear from us again.

Q. Within these few days a swarm of bees lit upon the Crown and Scepter in Cheapside; nobody knows from whence they came. Pray, what construction do you make of it, and whether it may portend something to come?

A. I should be very loth to incur the title of superstitious, having already condemned it, or I could tell you that bees were always esteemed by the ancients to be hieroglyphics of wealth; and, accordingly, for that reason throughout the world at this time, retain the epithet of laborious. I might also add that London, the famed Metropolis of England, has herself assumed the characteristical hieroglyphic of wealth—viz., a bee-hive, as is to be seen amongst the ruins that are engraved round about the pedestal of the Monument. I am also informed not long since there was another swarm of bees that lighted upon a sign-post in Cheapside, within three doors of this. As also that upon Whit-Sunday last, an Eagle (the king of birds) lighted upon the Dragon of St. Mary-le-Bow in Cheapside, and rested herself for half a day before she left it; all which considered, if there be ever any happy omens, these mentioned seem to be very fair ones, to wit, portending very auspicious times as to wealth and power in England, particularised by its metropolitan city, which will not have the least share of it. And 'tis to be hoped that this summer's action will go a great way towards it, his Majesty King William being himself an agent, and exposing his own person

in foreign and strange countries for the accomplishment of it, perhaps not unfitly represented by the royal, strange bird. But we leave the event of these things, and their interpretation, to the critics of the age, who perhaps may make more pertinent comments upon 'em.

Q. A Maid Servant of one of my relations, standing at the door, a woman came to her and pretended to tell her her fortune; in order whereunto she was to cross her hand with a piece of silver, which being done, she told her that if she laid such a sum of money under one of the boards of the garret floor over night, she should have so much more added to it before the next morning; but instead thereof she found her own money missing, with several pieces of linen and other things which she had particularly named to the woman before she left her, which were taken out of the trunk where there were several other things. Query, after what manner did she convey them away, and whether she not naming of those things which were left hindered her from taking them away, being mingled with the rest?

A. The question supposes the woman a stranger, therefore unacquainted with the garret, placing of the boards, or with the distinction of the unseen pieces of linen; the most probable method in effecting this cheat was a confederacy betwixt the stranger and somebody that knew the linen and the garret, or else the stranger was some person in league with the devil to whom the maid subjected herself by her unlawful curiosity and desire of gain, without examining

by what means she was to obtain it; her wickedness in coveting to be independent of God might very well bring the hidden treasure and what linen she had named under the power of those whose aid she required; and had she specified that linen that was left, no doubt but they had gone all the same way.

Q. The querist dreamt he saw a comet, and was extremely frightened at it; about a month after which the great comet appeared, the last that was seen in England. He desires to know whether there were anything extraordinary in that dream?

A. There's no reason to believe there was, his dream appearing purely accidental, and formed from the idea of such comets as he had before seen or heard described. There's another person who comes in with his dream too; that he saw a great man lying dead upon his back in a river, with marvellous large teeth in his head. To which all the answer we think he deserves, is, That 'tis great pity the *Roguy Dreamer* should not be whipped till he confessed he dreamt all this *waking*. Another, of a gentleman who dreamt he himself was hanged, and looking over the Sessions-paper found one of the same both Christian and surname, though both unusual, really executed, seems to be of the same nature with the first, which we have already judged only accidental.

Q. This account is what I have heard so credibly attested that I cannot doubt the truth of it. A child of ten weeks old being taken with convulsions, the last fit it had cried out distinctly three times, "O God," and immediately died. There was six people

in the room, two of them I know, some of them were so frighted that they fell into swoons. I desire your thoughts of it.

A. We have many instances of infants that as they were dying, have lift up their hands and eyes and have smiled, although their age incapacitated them to know the use of either hands or eyes, or to be affected with any external object that could raise a smile. Which instances must necessarily have their rise in some internal agent. Perhaps their intellect might have a supernatural illumination to see their innocence and the happiness of the condition they were entering into; and this might be case of the present instance. Or else we shall offer this physical reason: When the soul was forced to leave the body it exerted all its powers at once, to the highest degree it could, even beyond its common acting by proper organs, and in the strife forced that unusual instance. Just so an extinguishing candle, when 'tis going out, rallies all its powers together, and emits one greater flame than it did all the time it had nutriment enough to sustain it.

Q. Whether do bells on the harness of a horse cheer the horse, since 'tis supposed that beasts cannot distinguish of harmony or musical sound?

A. Pliny (as I take it) has observed that all beasts but the ass are concerned at music. That it delights some is certainly true by daily experience; and that it terrifies others we want not instances. I know one who, when all his company had left him, to run away from a mad bull, fell a-playing upon a base-viol just

as the bull had got up to him, upon which the bull set up his tail and ran away. Some we read of that have played bears away, etc. But as to this present instance we are satisfied that carriers use not bells on their horse necks to cheer 'em, so much as to lead the rest of the company, for all but their leading horse are without. But that a horse can distinguish music is plain, as those that get their living by dancing horses can sufficiently inform you.

Q. A person, about some ten or eleven years since, walking in his ground in the country, heard the crying of a young child, and drawing near to the noise, perceived it to be a young infant naked. Pity moved him to take it, and carrying it home, nursed it for about the space of six months. One morning the child, lying in the cradle as they thought asleep, four or five people being near it, something rapped at the window; the child and the rest hearing of it, the infant spoke, which it never was heard to do before, saying, "My Daddy calls," and immediately vanishes out of the cradle, and was never since seen or heard of. Now, Gentlemen, pray give your answer as full to the point as may be, resolving whether it was flesh and blood, or endued with an immortal soul, or not.

A. Pray send to us the name of the place and persons where this happened; for the relation is too strange, especially since 'tis anonymous, for us to give any credit to it.

Q. Your design of exposing atheism is worthy and commendable; I shall give you two instances to be inserted, if you please, in the next *Oracle.* My

mother's eldest brother died at my father's house at Tacklestone in Norfolk. He dreamt a little before his death that his father was dead and buried five foot deep in water. That which he dreamt of his father befel himself, for the grave-maker had no sooner taken up a brick in the Chancel but the water appeared, and also my father set many hands to work to empty the grave, yet it could not be done, but they were forced to lay the corpse into the water; and to add to the strangeness of the thing there was never any water before or since found either in the Church or Churchyard graves; my father was minister of that place eleven years, and in the wettest seasons he never knew any appear. I think the second more worthy your notice. The Minister of Hendon, near London, told my father of a little child in his parish, who, when it was playing with his companions, said "*I* shall die to-morrow and be put into the pit-hole." The child continued well till the next day, and then fell sick and died.

A. We have already given our opinion of instances of this nature. See our former volumes.

Q. What think you of the story of the hawthorn-tree at Glastenbury, which has been said to bud every Christmas-day?

A. All that Mr. Camden says of it is, that if any one may be believed in matters of this nature, this has been affirmed to him to be true by several credible persons; it was not in Glastenbury itself, but in Wirral Park hard by it; however, this superstitious tree, true or false, was cut down in the last reforming

age, though it seems they did not make such root and branch work with it, but that some stumps remained, at least some branches or grafts out of it were saved, and still growing in the same country, as we learn from the additions to that noble author; though whether they have the same virtue with the former, or that had any more than any other hawthorn, we don't pretend to determine any more than the fore-mentioned historian.

Q. I have sent you this true relation, which I had from two gentlewomen lodgers in the house of one who keeps a chandler's shop in Berry Street, St. James's, as followeth:—"About the 25th of the last month, about break of day, Mrs. E—— went to open the street door, which she did, and just without it found a tallow candle (as fair as a wax one) burning, the end turned up very finely, some 6 or 7 inches long, which she put out and laid by. The next night when her husband and she went to bed, she lighted this candle; she was no sooner in bed than she fell into a burning kind of a fever, and continued so long as the candle lasted. Four of the lodgers found four candles more, which was not every morning successively, but every other morning or every third morning, that I did not ask exactly, nor do I suppose it material, each one being some half an inch less and less, but none durst burn theirs. Mrs. E—— found a second, but did not use it; and this morning a youth found another at the aforesaid time about day, which he carried up to one of the gentlewomen whom I had it from, who threw it out of the window, saying, "As

the devil brought it, let him take it." This may be had upon oath if desired. Your opinion of this matter is requested in your next.

A. Some authors tell us that candles compounded of human fat are reported to have great operations on people, the devil by this gratifying the desires of profligate wretches, to believe it's in the nature of the candle absolutely, if it be set up lighted in any part of the house, it will keep them sleeping that are asleep. A famous instance of this was printed of a thief who practised this art, but being deceived by one that was out of the house, who came home, he and his confederates were seized, and they discovered their practice, and their murders and robberies, and he that was the most notorious of 'em was drawn in a cart throughout the chiefest city in Norway, and at the corner of every street had his flesh tore with red-hot pincers till he was dead, to deter others from this magical practice. We are not able to dive into the relation contained in the letter, but we believe all to be a trick, and that the fever would have happened without the candle. Albertus Magnus and many authors speak of strange effects of candles and lamps to make sport, as to make people seem without heads, as if the room was full of snakes.

Q. Reading a book of Mr. John Weaver, called *Ancient Funeral Monuments*, I found this story following: In the parish church of Newport-Pagnel, in Buckinghamshire, in the year 1619, was found the body of a man whole and perfect, lying north and south, all the concavous parts of his body, and the

hollowness of every bone, as well ribs as other, were filled up with solid lead; the skull with the lead in it weighed thirty pounds and six ounces, which, with the neck-bone and some other bones full of lead, are reserved in the said church, the rest are taken away by gentlemen that love rarities. Gentlemen, your opinion is desired concerning this, which way the metal should possibly fill the bones?

A. In Gresham College there's an Egyptian mummy where the bones are all full of a sort of matter like pitch; it's as unaccountable how that should get in as lead. There are many arts that are quite lost, as the casting of pillars (such as are in Westminster Abbey), painting in glass, etc., which we could wish restored, but since they are not of absolute use, their loss is more tolerable; and this instance (if true) we look upon to be of that number; if it had been quick-silver, instead of lead, it had been more accountable.

Q. Gentlemen, I did some time since send you a relation esteemed authentic much to the purpose following:—Anno 1376. July 22. At a town in Saxony called Hameter, being much infested with rats, a musician, called the Pidepiper, happened to come, and agreed with the burghers to destroy them all for a certain sum, and then, tuning his pipe, all the rats danced after him, and in crossing a river were drowned; he then demanded his pay, which was denied him. Then he set on piping again, and all the children of this place followed him to a neighbouring hill, which, opening, swallowed up all but one,

who lagged behind. Upon which it was decreed in the town, that besides the date of the Nativity of Our Saviour, they should add, From the time of the going out of their children, so many years, as since that time: which is practised to this day. Now, Gentlemen, your opinion is desired, what this piper was, whether a man or dæmon?—what and whence he had power to effect such a strange thing, etc.? What became of the children?—in this you will gratify several curious persons, and particularly the querist, who is your very humble servant.

A. That they have such an additional date is attested. But 'tis to be observed, that a story seldom loses in the telling; 'tis possible a man might destroy all or many of their rats by poison, which will immediately make 'em run to the water to drink and die there, and 'tis also probable the secret perhaps not being till then practised that out of pretence (like jugglers) he might play the while, as if that was the cause, and afterwards, for want of payment, he might out of revenge take a proper time, when most of the town children were at play together in boats or some other way on the water, to drown most of 'em and make his escape. But for a dæmon or anything of that nature, we believe nothing of it.

Q. Lately reading the *History of Oxford Writers* in page 244, mentioning the works of Sir Edward Kelley, in the which he gives an account of a bottle of Elixir found in the ruins of Glassenbury Abbey, with the which at Trebona, in Bohemia, Kelly made projection the 9th of December 1586, with one small

grain of the elixir (in proportion no bigger than the least grain of sand) upon one ounce and a quarter of common mercury, and produced almost an ounce of pure gold. At another time he made projection upon a piece of metal cut out of a warming-pan, and without his touching or handling or melting the metal (only warming it in the fire), the elixir being put thereon, it was transmitted into pure silver. The said warming-pan and piece were sent to Queen Elizabeth by her ambassador, then residing at Prague, that by fitting the piece with the place where it was cut out, it might exactly appear to be a piece of the said warming-pan. The truth of this I very much doubt, therefore most earnestly entreat your thoughts upon the matter, in your next *Oracle*, to your humble servant, J. B.

The relation more at large you'll find in Elias Ashmole his *Theatrum Chymicum Brittan*, London, 1652, page 481.

A. We confess we know not well what to say to many express histories of matter of fact of the same nature. We know not how to believe 'em; and yet it seems hardly modest in all cases to disbelieve 'em. All we say to prevent persons being imposed upon is that some who pretend to understand these matters very well have asserted that if this strange elixir is to be got at all, it must be with small charges, through long watching and exact observation. And for the rest let every man believe as much or little on't as he pleases.

Q. I'm acquainted with a gentleman and a lady, persons of very good note and credit, belonging to the

Court, of whom I had this following relation. In the reign of the late King James, presently upon the death of King Charles II., as they were walking in the Long Gallery in the evening about candle-light, at the further end of the Gallery there seemed as it were an arched door, and in the middle a tall black man, standing bolt upright, and through the door there appeared a light as of many flambeaus burning; whereupon they stood still, thinking it to be King James, or some great courtier in mourning. But not seeing him stir, they began to be amazed, and had not the power to speak to one another. However, the gentlewoman took such a full view of him as to see that he had plain white muslin ruffles, and cravat quilled very neat. They both saw his face, and were satisfied 'twas that of King Charles II. if ever they had seen him in their lives, having taken such a particular view as they thought they could not be mistaken. Whereupon on the gentleman calling to the sentinel to bring a light, he took the candle in his hand and looked for the door, where he could see nothing but the bare wainscot; whereupon he asked the sentinel whether there was no door thereabouts? who replied there was none within a stone's-cast; and seeing him disturbed, asked if he had seen anything? which he would not acknowledge. The gentleman charged the gentlewoman not to discover it, lest they might come into trouble; but they are now both ready to make affidavit of it, or give a fuller account if required. Pray your opinion of it?

A. 'Tis certain that the credibility of particular

stories of this nature depends much more upon the faith of the relator, though the truth of them in general we see not how any modest man can question. In the present case the persons who attest it ought to consider whether they were not about the time they think they saw it under any apprehensions of some such apparition, by the reason the darkness of the place, and the late death of the king; and whether it were not their own imagination that formed the vision, which if they had been talking of it before, or if they fancied it just appeared and then vanished again, would be thought very probable. But if they had no such apprehensions, if they both saw the same appearance, without frighting one another into the belief of it, if it continued for some time so that they could take a steady and distinct view of it, and their descriptions so agreed one with the other as to the dress, the door, flambeaus, etc., all which is true if the relation be so, then we see no manner of reason to deny that 'twas a real apparition, though the reason of his disturbance and appearance God only knows, who knows how princes come by their end.

Q. A certain carpenter in Southwark was found dead to all appearance in the neighbouring fields (this was in the sickness year), and was brought to be buried in St. George's Parish, Southwark, was put into a coffin, and lay unburied that night in the church. In the dead time of the night the watch going their rounds espies a naked man sitting upon the wall of the church; they took him down, carried him to a

neighbouring house, and put him to bed. He was let blood, and with other helps recovered, and lived two years after; but was observed never after to cast a shadow in his walking as others do by the sunbeams. Query, your opinion of the matter?

A. As for the former part of the relation we don't question the probability of it, having ourselves many certain instances of like nature; but as for his not casting a shadow as other persons do, we can't admit the truth of it, being absolutely contradictory to reason and philosophy. Those that plead for it ought to give an account who and what those persons were that observed his not casting a shadow before we can be persuaded of such a thing; for however unreasonable the relation is, this we are certain, 'tis very unreasonable to seek for a reason of what has not a being further than in fancy.

We have received a very ingenious relation of the drumming well in Oundle from a gentleman which we have here published, not doubting the curious will be pleased with it.

He discoursed several, and amongst the rest was an old man aged eighty-seven. This aged man, when he was a boy, his father was tenant to part of the house where this drumming well is; and he says they used of the water at all times: whether drumming or not drumming, the water continues the same to be good. There are now four families this well supplies for water; one of them keeps a public-house, and makes very good ale of the same water. The old man also saith he knew at a drumming time that the well,

though it be deep, has had all the water drawn out of it to try if they could find any cause for that drumming noise; to which end, a man being let down to the bottom of the well when empty, the same noise still continued above; and the man being below in the well had the same noise, but apprehended the noise to be above him. Also he says when he was a boy, at times when the well has drummed, there was a great resort of both gentlemen and ladies, who came in their coaches to hear the drumming; for it was generally thought to be the forerunner of war, or the death of some great person. The noise of the drumming is not at all times the same; sometimes it may be heard at forty yards' distance, some will say more; other times you must hold your head over the well to hear it; but for the noise, it does not much vary, it does much resemble the beating of a march; for the continuance of its noise is uncertain, sometimes a very short time and other times a week or longer: and for the time of the year, or the quickness or deadness of the springs, I cannot understand that it adds anything to its drumming; for in many years together it has not drummed, or made any noise, as has been observed. What more to say we know not; for the cause or event of its drumming we must leave to him that knows all things.

Q. Meeting the other day with your *Mercury* which treats of Owndle-well, I was in hopes you had been so kind as to have answered my former request. But finding there only a bare relation of its drumming, I am forced to give you this second

trouble to remind you that my entreaty was not to be informed of the history of that noise (which, perhaps, I understood before as well even as he from whom you had your relation), but of the philosophy and presignification of it. Let me, therefore, prevail with you to answer these following particulars:—

1. Whence so strange a sound can proceed, the water yet remaining (as I know it uses to be) almost perfectly smooth?

2. How it should come to be so regular as to resemble a march?

3. What can be the cause of its so uncertain returns?

4. Whether they pre-signify any future events? And what those may be conceived to be?

And because your relator has omitted one quality of this well, which is, that it is reckoned much the best water thereabouts for making milk-pottage, and is therefore sent for through the several parts of the town for that use, I am at a loss to know (5) What there is peculiar in this water that makes it so singularly proper for this purpose?

A. 1. As for the drumming, we look upon the cause to be natural (though we don't deny it in some sense to be supernatural); the cause very probably may be vapours, proceeding out of the earth into the sides of the well; and it may be easily tried in the night by a candle let down (on every side) within the well. As yet we can give no other account.

2. If the forementioned vapours be the cause, the

eruptions may be so situated as to be regular as well as irregular.

3. If the first supposition be true, it must be the crises of the fermentations of the earth, which feed vapours; and, according as the matter comes to such a quantity, which may be longer or shorter in gathering, accordingly it has the above-mentioned effect.

4. We can't tell you that, but this we are assured, that several accidents happen immediately after such events; which would have done so if those things never had been, because they proceed from another cause.

5. Water is always better or worse according as it imbibes the nature of places through which it passes; 'twould be too long to treat distinctly of 'em here.

PART IV

Religion and Religious Problems.

PART IV.

RELIGION AND RELIGIOUS PROBLEMS.

Q. Whether the Substance of this Earth shall be destroyed, or only refined?

A. By destroyed, I suppose, is meant annihilated; which, though some deny, can proceed from God who is the Author of Being, I doubt not but it may by accident, as Sin came into the World by His withholding his Influence; though he can't be the Efficient Cause of either. In answer, if we are to interpret those Scriptures relating to this case in a literal sense (which way I'm inclined to in this and all other, when there's no necessity to the contrary), 'tis plain that the Earth shall not be destroyed or annihilated, because it shall only be burnt up, and every one knows that's no Annihilation. What then shall be performed by this burning? The Fire must be either still continued, and so be the place of the Damned, or the Earth be only refined by it, as Gold in the Fire; or quite transformed into little less than another Substance, or at least endued with very different Qualities, as Earth into Glass, either to be

the Seat of the Blessed, or some New Creatures only known to God. This latter Hypothesis appears to me most probable, as well from Reason as Scripture: the latter having several Texts sounding very much that way: New Heavens and a New Earth; The Restitution (not Destruction) of all things, for which the whole Creation groans; and several others to the same purpose.

Q. Whether the Torments of the Damn'd are visible to the Saints in Heaven? and *vice versa?*

A. This presupposes another Question—viz., In what State or Condition the Bodies of the Just and Unjust shall arise at the day of Judgment? The Consequence of which Answer will resolve the first Question; in order to which, we affirm, That they shall both arise alike, equally Immortal, and equally qualified for an Eternity of Duration, diversified in nothing but their last Sentence. Neither State shall so much as change a Thought, but think of all things together, which will be actually present to the Intellect of both. We shall then see, not by receiving the visible Species into the narrow Glass of an Organised Eye; we shall then hear without the distinct and curious Contexture of the Ear. The Body shall then be all Eye, all Ear, all Sense in the whole, and every Sense in every part. In a word, it shall be all over a common Sensorium; and being made of the purest Æther, without the mixture of any lower or grosser Element, the Soul shall by one undivided Act at once perceive all that Variety of Objects, which now cannot without several distinct Organs, and successive

Actions or Passions, reach our Sense. Every Sense shall be perfect, the Ear shall hear everything at once, throughout the spacious Limits, both of Heaven and Hell, with a perfect distinction, and without confounding that Anthem, with this Blasphemy; the Eye shall find no Matter or Substance to fix it; and so of the other Senses: The reason of this is plain and convincing, for if both (I mean the Bodies of the Just and Unjust) were not thus qualified, they could not be proper Subjects for the Exercise of an Eternity, but would consume, and be liable to Dissolution, or new Changes. Hence we assert that every Individual Person in Heaven and Hell shall hear and see all that passes in either State, these, to a more exquisite Aggravation of their Tortures, by the loss of what the other enjoy; and those, to a greater increase of their Bliss, in escaping what the other suffer.—See the Parable of Dives and Lazarus.

Q. Where was the Soul of Lazarus for the Four Days he lay in the Grave?

A. It was neither in Heaven nor Hell; if it had been in Heaven, it had been a great cruelty to have deprived it of the Beatific Vision, and sent it again into its Body, to hazard another possibility of Damnation:—If it had been in Hell, then that Doctrine falls to the ground. That there is no Redemption from thence: But we are assured, that Hell was not its Mansion, Lazarus being a Friend, a Disciple and Believer of the Messias; so that we conclude, that those Angels which had Commission for the Reception of the Souls of Lazarus, the Shunamite's Child,

etc., had also an extraordinary Order to retain them in their Custody, till the time limited for their re-entry into their respective Bodies, as an extraordinary Translation was to Enoch, Moses, and Elias, both being particular Exceptions from the general Rule. It is appointed for all Men once to die, and after that the Judgment; which Judgment, or entrance into a future, or irrevocable State, is immediately upon the Death of other Persons, as is evident from the Parable of Dives and Lazarus.

Q. Suppose Lazarus had an Estate, and bequeathed it to his Friends, whether ought he or the Legatees to enjoy it after he was raised from the Dead?

A. The Questioner ought to have added, whether he meant according to the Jewish or British Law; but we suppose he meant the last. Our learned Civilians distinguish death into two sorts—viz., a Natural and a Civil Death. The first everybody knows without the advice of Counsel, therefore no need to trouble the Enquirer with its definition. There are several sorts of Civil Deaths or Cases, wherein Persons may be said to be dead in the Law, as to Titles in Estates, etc., *Vide* Cook upon Littleton, Lib. 2, Cap. 11, but this sort of death could no ways concern Lazarus, being personally dead, or reputed so: Therefore the Question is, whether he was dead or no? If dead, whether, upon his reviving, he had a just Title to the same Estate he had before his decease? We are not without many strange Examples of Persons that have lain two or three days as if they were dead, and yet have revived; and of

others that have been buried before they were really dead. To give an example would be too tedious and impertinent, since there is no body almost but what is satisfied in this truth. But as to Lazarus, his Case, when our Saviour spake first to his Disciples about his Death, he told 'em, Our Friend Lazarus sleepeth, which seems to import something like what we have mentioned, and his Disciples themselves did not understand he meant a Natural death, as appears by their Answer, If he sleeps, he shall do well; but afterward he told 'em plainly, Lazarus is dead, which is full to the matter in hand, and agrees with that saying of Martha, By this time he stinketh, having been dead four days. Possibly out of respect to the Miracle, Lazarus might have his Estate restored him again, but he could not claim it by any Title he had, for though he was the same Lazarus, yet his Right and Interest to that Estate which was once his own was founded upon the same Law and Terms as the rest of the Jews and all other mortals hold theirs,—viz., till death; and that he was dead we have the warrant of the fore-sighted Authorities.

Q. Whether 'tis possible to commit a Sin, whereof we have no former Idea in our Mind?

A. The committing a Sin supposes a Breach of some Law, but there is no Law against what is not, and where there is no Law, there is no Transgression.

Q. Whether a Confessor may discover Secrets committed to him?

A. The Church of Rome may do what they please, who can be pardoned when they please; for an ill

thing not done, and an ill thing pardoned, are the same in Effect. But amongst Persons that are not deprived of Reason and Civility, the Question seems to bear this Answer—viz., That unless it be matter of Treason against the State, and Injury to our Neighbour, such an one is a Villain in Nature, and at once breaks all his Bonds of Duty to Heaven, his Neighbour, and himself.

Q. What is to be thought of the Transmigration of Souls?

A. The Notion that we have of it is, That the great Propagators of that Doctrine, as Plato, Pythagoras, Plotinus, etc., taught it (not because they believed it, but) to stir up their Auditors to a desire of great and virtuous Actions, by telling them if in habits of Virtue their Children should be born, the Souls of the greatest Heroes would choose them as proper Mansions for their actuation, and so on the contrary; but it appears so ridiculous a Doctrine to any thinking Persons, that 'tis scarce worth the Confutation. However, for the Inquirer's sake (who perhaps may think he has got the Soul of Empedocles) I will throw away one argument to proselyte him—viz., In a Transmigration of one Soul in and out of several Bodies, which of all these Bodies must the Soul be joined to at the day of Judgment? And if it has acted some that have been wicked, and some good, how can it justly undergo one Sentence?

Q. Whether the Child at the day of Judgment shall not be grieved at the Damnation of its Parent?

A. Natural Relation is cancelled in the Grave, and

there is no Consanguinity in Heaven. I shall equally love Saint Peter and my Brother; and equally hate Julian the Apostate and my Father, under a supposition of an equality in their final Sentence.

Q. What became of the Waters after Noah's Flood?

A. The Earth was environed with Water before it was made a Terraqueous Globe; and now the Waters are Globulous, and higher than the Earth, whereby (and with those waters above the Firmament) the Earth might easily be overwhelmed. Now, knowing whence the water came, we easily affirm that it receded again to its old Stations; though no doubt but the Earth drank up some, and some were rarified into Air.

Q. Whether the ancient Philosophers, upon supposition of living good Lives, can be reasonably thought to be damned?

A. No, there is no respect of Persons with God; but in every Nation, he that feareth Him, and worketh Righteousness, is accepted of Him. There is a natural Religion written in every Man's Heart, and those that are denied a greater Light shall be judged according to that. Romans ii. and xii., xiv., xv. 'Tis true indeed the Apostle has said, There is no other Name given under Heaven whereby we may be saved, but by the Name of Jesus. But it would be a very narrow, uncharitable Interpretation to limit Salvation to the Letter. What (if so) must become of the Sons of believing Parents, who are born deaf and yet by Signs and Tokens are brought to a

knowledge of their Duty, and of some one that died for 'em? 'Tis impossible to make 'em know it was Jesus, and yet not impossible they may be saved. Salvation by Christ is Virtual, and not Nominal; we may be saved by believing the second Person in the Trinity died for us; and the Heathens by believing there was a God, believed in Him essentially, though not personally, and so could not miss the benefit of His Redemption any more than the Patriarchs and the Prophets before His Incarnation.

Q. What was the Mark God set upon Cain?

A. The Rabbins say, That his Flesh was crusted and made invulnerable; and that Lamech, when he killed him, wounded him in the Eye. I know a Gentleman whose misfortune it was to kill his Friend in a Duel (and honourably, according to that Notion the World now has of Honour), and though upon his Trial he came off with his Life; yet the Action made such an Impression upon his Spirits, that he carries a visible Mark of Horror and Disturbance in his Countenance to this day; and such an one that causes many thinking Persons, that are Strangers to him, to take a particular notice of him when they meet him. One amongst the rest, meeting him in my company, pulled me by the Arm to take notice of him, and when he was passed by, told me, that Gentleman has the characters of Cain legibly written in his Face. I told my Friend he had unfortunately killed a Man; my Friend replied, He did not know it before I told him. I am persuaded that this was Cain's Mark.

Q. I buried a Wife and several Children above twenty years since, whom I loved very well, and every day to this hour in my private Prayers cannot forget or forbear an Orison and Commemoration to Almighty God for their Souls. Now I do earnestly desire to be satisfied if this be an Error or not?

A. What reasonable Subject there can be for such a Prayer we know not, for the State of that Life, whether good or bad, being unalterable, it must be granted that what endeavours are used to alter it are vain and foolish; and 'tis no less ridiculous to wish anything may continue in a State which cannot but continue. But besides the fruitless vanity of such an Action, there's a great deal of wickedness in it, for whatsoever is not of Faith is Sin. But there is no Instance, no President, no Promise, nor the least ground in Sacred Writ for such a practice. Now the Scripture being the Rule of Faith, and being silent, all Prayers to that end are faithless, and by consequence sinful, whatever pretence of Love or Friendship may be the Motive.

Q. A Lady is troubled about her Responses in the Church, because Women are commanded to keep silence in the Church (1 Cor. xiv. 34).

A. The Apostle there only speaks of Preaching in the Church, as Quaker-Women do; and not against their joining with the Congregation in Responses, etc.

Q. Not long since I had a very great occasion for a certain Sum of Moneys, and having no Acquaintance in Town where I could borrow it for such a time as I wanted it, I cheated my Master of the same; at the

expiration of the time I made up a greater Sum (and gave it to him for Goods, which were never sold) in our Books, which will be some Moneys clear profit to him when we come to cast up our Accounts. Query: In your opinion, whether or no this is a Sin before God Almighty, and whether I can be pardoned for the same without Repentance?

A. We look upon the Action not at all justifiable to dispose of another Man's Money, etc., without his Knowledge, though with a sincere design of restitution, since 'twas a transgression of the Golden Rule, Do as thou wouldst be done by. Possibly the Money might have been wanted before the time it could have been repaid; as it is, the Circumstances of the Action attenuate the fault, and 'tis very well there's so much sincerity and honesty as to make Restitution. We don't think you obliged ever to mention it to him, for the World is reflective; only thus much, beg God Almighty's pardon for so inconsiderate an Action, and do so no more, and you may be assured your Innocence will be as secure as your Credit.

Q. How the punishing Temporal Sins with an Eternity of Torment, consists with the infinite Justice and Goodness of the Divine Nature?

A. God, who owes nothing to any Man, and who made all things for his Glory, can't be disappointed in his designs, he will be glorified either in our Happiness or Misery; but this his Sovereignty and Power are not at all contradictory to his Justice and Goodness, for he has enjoined nothing but what there's the highest Equity in Nature for.

If we consider after retribution, which is the case in the Question, his Justice is yet more apparently signal, in punishing the Obstinate with Eternal Torments. There are many reasons which will justify this Dispensation.

1. That Eternity of Rewards is opposed to an eternity of Punishments; and if so, there's as much reason to ask how God can be just, and make such an unproportionable Recompense, as Eternal Happiness for a few temporary Services, and imperfect Obedience?

2. Eternal Punishment is an ill Man's Choice, and to one that's willing, there can be no Injury, *volenti non fit Injuria.* Suppose I'd a Kingdom in possession, and out of my free will and goodness shou'd send to an attainted rebellious Subject, and assure him by the most certain demonstrations that he was capable of receiving, that I'd adopt him my Heir to the Crown and Kingdom, if he'd but gratefully acknowledge it? If not, he should lie in his Attaindure, and be always subject to my displeasure. Now if instead of complying with my Goodness, and his own Interest, he shou'd scorn my Favour, and make choice of his Shame and Folly, would it not be just in me to give him his choice, nay, rather wou'd it not be Injustice not to do it? 'Tis Man that condemns himself, not God; 'tis Man that's so barbarous to his own Soul, and snatches Damnation out of the hand of God, whilst he is intreated to forbear.

3. An infinite God is offended, therefore the Punishment shou'd be infinite. He that assaults a Peasant,

deserves not the same Punishment as he that assaults a King.

4. A Man habituated to a vicious Life, wou'd sin on to Eternity, if he were to carry a Body about him so long: So that Eternal desires of sinning have but an equal Retribution.

5. All such as make this Plea are either in earnest or not; if they are in earnest, they'll secure themselves; if they're in jest and look upon Hell to be a Dream or a Chimera, or a Flea-bite, they can't say they are hardly dealt by, if they undergo such a slight Punishment.

Q. Of what Form was the Serpent in Paradise, and whether such a sort of Creature were not more likely to frighten than tempt Eve?

A. To tempt a Woman, it is reasonable to conjecture it had a Man's Face, for there are such serpents in Madagascar; but there is no necessity to imagine that, or that it had Feet, for by a Motion and Curl of the Tail it erect itself without Feet, and reach the Fruit of the Trees, this Creature being beautiful, with a skin variegated with pretty Colours, also having a natural Subtilty above the other Creatures, 'twas a proper Instrument for the Devil to make use of, who might very probably tell her through its Organs, that it had obtained the gift of speaking by eating of the forbidden Fruit; whereupon Eve might probably believe it might be so; because neither this Creature, nor any other that were named by Adam, could speak; and she might farther conclude it must be true, that if this forbidden Fruit had the Virtue to

endue a Creature with Speech and Reason, it would unquestionably furnish her and her Husband Adam, with a superlative Reason, even to attain so much knowledge, as that they both should be as wise as gods, and upon this presumption she might be persuaded to eat, and draw in her Husband.

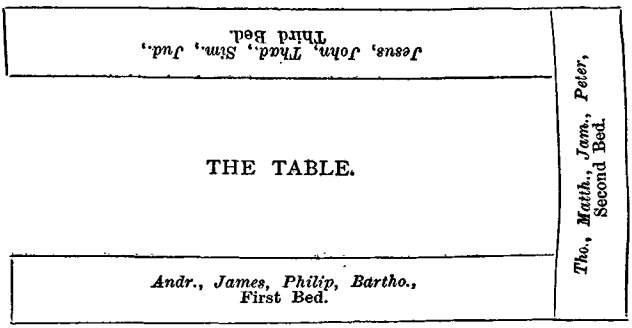
Q. Whether Jael did well in killing Sisera? If she did well, will then Infidelity and Treacherous Murder be lawful towards an Infidel? If not, how is it that she is so much praised, even in an Hymn inspired by the Holy Spirit of God?

A. Undoubtedly she did well in what she did, since she is praised by the Dictates of that which very well knew the Merit of the Action, we mean the Holy Spirit; but we believe that there might be some particulars omitted in the History about the Circumstances of this War, etc., which would have rendered the relation more commendable and honourable than it is; which, since we know not, we may very well sit down contented in the general Suffrage the Holy Ghost has given her, Blessed above all Women she shall be in the Tent; intimating thereby the Action to be just and honourable, though the Reasons of her Action are not set down; though in the preceding 23rd Verse we find the Angel of the Lord cursing such as refused the same Assistance that Jael lent.

Q. In what Posture and Order did our Saviour eat the Passover and his last supper with his Disciples?

A. 'Twas Accubation, or a lying down upon the left side, with the Head borne up by the Elbow, they lay upon three Beds, placed at a convenient height

round about a Table, four upon a Bed; the Head of the Second leaning upon or against the Bosom of the first, and the third against the second. The Order was thus: The Third Bed was for the Master, and whom he pleased; the First and Middle were for the Guests; but here they were all Guests, and our Saviour eat only with his Disciples; so that supposing them to be in Preheminence as they are named, Matthew, etc., they were placed as in the Figure annexed.



For though the first place in the first and third Bed was most honourable, it was not so in the second; but the last place in the Second Bed, which was nearest to the Master of the House, or in this Figure to our Saviour, where Peter lay.—This was not only the Custom of the Jews, but of the Parthians, Persians, Greeks, and Romans. According to the Description of Sallustius, Sertorius, who, lying in the place of Peter (as in the Figure), was slain at dinner by Perpenna, the Master of the Feast (who lay where

our Saviour did). For the above Triclineal Description read Benmaimon, that great Rabbi, as also Sophocles, Euripides, Atheneuceus Mercurialis, Lipsius, etc. Juvenal and Aristotle say something of it. The Learned conclude the first Original of Leaning and Accubation at Meals was taken from the Gymnastics, who after their Bathing retired to Bed, where they took something to refresh them.

Q. Who was most in the right, Democritus for laughing, or Heraclitus for weeping?

A. Both equally in the wrong, one running as far in one extreme, as the other in the contrary. The World is not so bad nor miserable but Heraclitus might have found something in it to have made him smile, with a little more reason than seeing an Ass mumble Thistles; nor so happy, but Democritus, if he had had much good nature, might have found Objects in't, more than enough to have spoiled his Laughter. In the meantime, as there are few Persons will be laughed out of their faults, so a Man may cry his Heart out, before ever they'll amend 'em; and, upon the whole, 'twas not at all likely either of these Extravagants should produce any good effect by their behaviour, on the Minds of Men, only making themselves equally ridiculous.

Q. A certain Gentleman in Love with a Lady (who being already married, and a Virtuous Woman) had no means whereby to fulfil his Desires on her; wherefore on occasion offered him, murders her Husband, and in decent time after Courts and Marries her (she being altogether ignorant of the barbarous Fact), in

process of Time he discloses to her himself to be the Murderer of her former Husband. Query, Whether in this case she be obliged in Conscience, out of Obedience to the Positive Law, the Law of Nature, and the revealed Law of God, to discover him to the Magistrate? Forasmuch as if she doth, she breaks her Troth given him (who now claims it by as just a Title as her former Husband did) in her Marriage; and if not, she becomes Accessory to the Murder herself?

A. Perhaps this is as uncommon a case as has appeared upon the Stage for many Ages, and a true Resolution is as nice and tender, as itself is strange: Whether our Laws can show any President of this Nature we know not, nor dare we ourselves pretend to an exact Judgment, but we shall give our private Opinion, which we desire may not be decisive, unless strengthened by better Authorities. We believe the Wife is not bound to reveal her first Husband's Murderer. Our Reasons are:—

1. Because her Husband that now is, is by the Law of Nature part of herself, and Nature cannot away with the practice of Self-destruction; everything will defend itself as much as possible, either by opposing, or flying away from the Aggressor.

2. Because her own Husband is herself by the Law of the Land, and the Law of the Land obliges no one to condemn himself, although it punishes such as do.

3. The Secret was committed as a Trust, and not on purpose for a Discovery, which ought not therefore

to be revealed, especially since this Trust is not vacated by the Obligation above.

If the Murderer of her former Husband had been anybody else, who also had revealed the secret to her, she ought to have delivered them up to the Magistrate. 'Tis not long since we had an Instance of a Person under great distractions and inquietudes of Conscience about Murdering a Person, who sends for a Neighbour, makes him swear Secrecy to what he should reveal to him, withal adding, that unless he did reveal it, he could not live; the other swore, receives the Secret, and falls under the same Distractions as the Murderer was, who upon his Confession became easy and quiet in his Mind. This second Person who had the Secret, in the midst of Troubles sends for a Divine, and told him the whole, both as to the Murder, and his Oath of Secrecy. The Divine told him, That his Oath (in his Opinion) was void, not so much (as he thought) because it was an unlawful Oath, but because the Hand of God was so manifestly seen in afflicting the Concealers of such a Sin. The Party immediately informs a Justice of Peace of the whole, and the Murderer underwent the Law. The Custom of the Roman Church is such as hides all Secrets of this Nature revealed to them. One passage occurs, not a little pertinent to the Matter in hand:—There comes a gentleman to a Priest, and, amongst other Confessions, declares, That he had murdered this Priest's own Brother: the Priest enjoins him such Penance and Absolves him. Some considerable time after, this Gentleman and the

Priest, walking together over a certain piece of Ground, the Gentleman stopped, saying, 'Twas just in this place that I killed your Brother and buried him. The Priest immediately goes to the Magistrate, and informs him, That passing over such a piece of ground, such a Gentleman told him, That he had Murdered his Brother, and Buried him there; the Gentleman was taken up, and being Convicted, unbraided the Priest with Perfidiousness and Treachery, contrary to the Obligations of his Cloth; No, says the Priest, whatever you told me in Confession, I have and will conceal: What you told me out of Confession is the same as if it had been to another Person.

Q. What became of the Ark when the Flood was over?

A. It rested upon the Mountains of Ararat. This I am sure of, and no more; since for the Stories of some Fragments thereof remaining a thousand years or more after, I esteem it perfectly fabulous. In all probability it there lay still where it rested, for a Monument of what happened in it for some succeeding Generations, being besides of that Bulk, it could not easily be removed, unless taken asunder, where 'tis likely it remained till Time, which consumes all things, had mouldered it to Dust. And that many a fair Year and Century before those who pretend any part of it remaining in their Time, were in being.

Q. Why one Hour's Sermon seems longer than two Hours' Conversation?

A. For several very unlucky Reasons: Sometimes

because the Sermon may be duller than the Conversation ; at others, because the Hearer is dull himself, and han't the Wit to like *it* ; sometimes because those in the Pulpit talk all, and talk sense ; when in Conversation, those who love it, may hear their own dear selves talk as much and as impertinently as they please; and besides, have this liberty of contradiction, the very Life and Soul of some People.—But the most general Reason for this sad Truth is a very sad one, and that is, the almost universal decay of Piety, added to the natural aversion which the best Men find in their Minds towards Acts of Devotion till conquered by Industry and Pains, which, by the Assistance of God's grace, in time produce contrary Habits. And where those are to be found, where Men are truly pious and religious, they think no Entertainment in the World comparable to that wherein they may be taught the way of Happiness; nor will they easily be tired with what affords 'em at the same time so much of Profit and Pleasure.

Q. Is't probable there will be any Sexes in Heaven?

A. I believe not. Our Saviour says, that there they neither marry nor are given in marriage ; and if so, what need of Sexes? And why that in Heaven which there's no need of? All that's of the Essence of a Man will undoubtedly be there, And that's a rational Soul united to an organised Body; but what Organs will be necessary then we can't tell, however, these cannot. Besides, this difference is only Accidental, Man and Woman being in Essence the same.

But in a State of Bliss and Perfection, all that's Imperfect or Accidental shall be removed, and accordingly one would think Sexes should. I won't add for another Reason, what, as we remember, one of the Fathers has said. That were there any Women in Heaven, the Angels could not stand long, but would certainly be Seduced from their Innocency, and fall as Adam did.

Q. Is't possible for an Estate to prosper, which is gotten by selling lewd and vicious Books, or can he be a good Man that does so?

A. To the first it may be possible, but not likely, such ill-gotten gains being not rarely attended with a Curse even in this Life; and though sometimes the punishment is reserved to the other World, that's but a miserable Comfort. Nor, secondly, can we tell what to think of his Piety, or Morality either, that sells such kind of Books, more mischievous to a Nation than Wild-fire or Poison, and as much or more ought to be punished, since one such Book, for aught they know, may occasion the Temporal and Eternal Ruin of many Persons into whose Hands it may come. But if we should give the same censure of all who print or vend Factious Heretical or Blasphemous Books, at least as Mischievous as the other, and the Publishers, Authors and all, were to be burnt in one Fire, what a Blaze would there be?

Q. A Person of a good Birth and Education, having been conscious of a detestable action; for which, upon a serious consideration being sorry, he resolved to forsake it, and cried, may I perish if I

do it. It was his Misfortune lately again to commit the same; now as his meaning was without doubt void of Equivocation, though his words are not, so he is extremely concerned, and desires to know whether that is a vow that is performed without any Ceremony or Solemnity, as in this particular Case? And whether there are any dangerous Consequences depends on it, more than if the wish had not been made? And what would have been the certain reward of the Sin if continued?

A. Such passionate wishes are justly blamable, and indeed are always made without any thought at all; we have too often seen the unhappy effects of them on such as have accustomed themselves to use them. But they are very different from the Nature of a Vow, that being more solemn; yet they add a double guilt to the Vice, where the Person continues *still* to commit it. It being plainly a Sin against knowledge, since his cursing himself, if he commit the like again, shows he's sensible of the evil of it.

Q. A gentleman that was near being cast away at Sea on a Friday, in commemoration of his Deliverance, has ever since kept a Fast on the same Day, but his way of doing it is something extraordinary. He lies a-Bed till four or five in the Afternoon, then rises and goes to the Coffee-house, or Ale-house, comes homes, Sups, and goes to Bed. I desire to know, whether such a Fast be acceptable to God?

A. A sad return indeed for the saving his Life, and a Mocking God instead of Thanking Him. He

mistakes the nature of a Fast very widely, which consists in hard working, not Sleeping, or Idling. Being one part of that Bodily Exercise mentioned by the Apostle, which profits little. The design and end of a Fast in general, is solemnly to Humble ourselves before Almighty God, for our Sins, and for that end we abstain from Meat, Drink, and worldly Labour, that we may the better, *Vacare Deo*, be at leisure to attend our Souls, having our minds undiverted by anything in this World, and raised above them in Meditation and Devotion. His particular Fast was, it seems, a day vowed holy to God, as a perpetual Acknowledgment of his Salvation and Deliverance. But what Fast or what Holiness does he think there is in lying a-Bed, and thereby pampering his Carcass and pleasing his Appetite, perhaps more than if he should eat, as upon other days? Besides that, the old Fasts were expressly kept with watchings, whence the Latin word *Vigils* and *English* Wakes to this day. Let him therefore either altogether leave off this Hypocritical Fasting, or else for the future Fast in earnest as becomes a Christian, and one who has received such Blessings from God; Keep a true Fast from Sin, as well as Meat and Drink; Examine his Soul, and repent of all the Errors of his Life past; Be Penitent, and Devout, and Charitable, and Humble, which is the Fast that GOD has chosen, and will therefore accept. And these Considerations may be very useful to any others in the same Circumstances, it being, we doubt, a too common thing to fall into such a wretched Formality in any such stated voluntary Fasts, which

makes 'em better let alone; whereas if conscientiously observed they would be of excellent Advantage to a Holy Life.

Q. I am in very uneasy circumstances, by reason of a rash Curse, which I unhappily made. The Case was thus: I was provoked to a great degree, and he that was the occasion of it desired me never to speak to him more, upon which (God forgive me) I wished God would Damn my Tongue if I did, and he to double the Curse answered, Amen; I am in an Employment where it is unavoidable. I desire you, if possible, in your next *Oracle*, to give me the best advice you can, for I am extremely impatient, though resolved through God's Assistance to hold out to that time.

A. You are in great haste if you'll stay no longer than the time you have limited, especially in a matter of so much Moment. That your Imprecation was rash and wicked, you yourself are sensible, though it may oblige to Punishment, since it was Voluntary. And your good Friend who said *Amen* to so Pious a Prayer and clinched your Curse, has a share in the guilt of the Action, as well as you; though what wonder he should Curse you, who had first Cursed yourself! The Question is, What you are now to do, and whether to keep such an Oath or break it? (for an Oath it was with a Curse into the Bargain). We Answer, that though it was indeed a rash Oath, yet if the Subject of it be possible and lawful, and not only inconvenient, you ought, we think, to observe it. We say, an Inconvenience only ought not to make you

break it, though a very high one (because it was in your own power not to have made it).

As suppose you thereby lose some Advantage in Trade or otherwise; but if the matter of it, or unavoidable Consequences, either imply anything Unlawful, as the absolute ruining yourself or Family, 'tis then another Case, and you ought in our opinion not to observe it; though at the same time severely to Repent your first Rashness in making it, and humble yourself before God for having done it.

Q. At Easter, 1690, I was forced to receive the Sacrament; when I, thinking myself unprepared, took the Consecrated Bread, and put it in my Mouth (that I seem to receive), and afterwards in my Pocket, and have kept to this Hour: The Cup I only kissed. I never went to the Sacrament before, nor after, and am very scrupulous of this my present Condition, and would willingly (if it lieth in your leisure) be answered by Ash-Wednesday, as to my Condition, and what I shall do with the Consecrated Bread?

A. This is a very Strange Relation, equally notorious, for the Uncommonness and Impiety of it, and no superficial Repentance will serve the turn, for so vast an Accumulation of Hypocrisy, slavish fear of Man, and Contempt of so Holy an Ordinance. As for disposing of the Consecrated Bread, there's no absolute necessity (in our Judgment) what you do with it, but the best use we think you can make of it, is, to preserve it carefully in your Closet, to keep you humble, and put you in mind, so oft as you see it, of your Sin.

Q. How is it to be understood that the Spirit of God moved upon the Face of the Waters, according to that of Genesis, chapter *i.*, verse 2?

A. The Original is Metaphorical, and signifies the act of the Hen upon her Eggs—viz., a hovering or hatching, as much as to say, as the Providence of God Almighty does now immediately superintend over all things that are created. So the Spirit of God did at first immediately hover, hatch, produce, and give a Being to all things out of the heap of first Matter, represented to us under the Idea of a dark Terraqueous Confusion.

Q. Whether, think you, at the Resurrection, there will be any difference in the Colour of the Ethiopians and other men?

A. If their Black Colour be a Deformity now, they will doubtless then be cured of it, rising perfect Men, as they would if lame or monstrous. But that's a Question hardly yet well decided, for they think us as much deformed as we do them.

Q. I have often observed Ministers, and also some Laymen, that have shown a great deal of respect to the Church, by keeping their Heads bare, bowing, etc., but do not know of any Example they have for it. And some believe 'tis a pure Superstitious Innovation of our own times; though I have been told by several that the Jews testified much more Reverence for the Temple; which, if true, I desire you'd favour me with a few Instances of it, because I believe the ignorance of its ever being used by God's People has been an occasion that many have been offended at the Practice.

A. 'Tis undoubtedly true, that the Jews were obliged to show a great many external marks of Respect to the Temple, and the Design of its being enjoined, was to inspire the People with a veneration for the Place of God's Worship. They were forbidden to carry a Stick to the Temple, to enter therein with their Shoes or dirty Feet, or to carry any Silver about them thither. Nor were they permitted to spit in any place of the Holy Mountain. If any one had any occasion to spit, says Maimonides, he must do it in some corner of his Clothes. They were forbidden to use any gesture which declared the least Irreverence, to walk too swift, or to pass by there simply to go to any other place. None were permitted to sit in the Court of Israel, but the Princes of the House of David. 'Twas likewise amongst them a mark of Irreverence to pray to God uncovered, and therefore not permitted; though the contrary practice has since been established in the Christian Churches by the Apostles. Every man, says St. Paul, who prayeth or prophesieth with his Head covered, dishonoureth his Head (1 Cor. xi. 4).

Q. Gentlemen, There is a Public House hard by me, which I do generally use every Night for an hour or two to pass the time away, which is the last thing as I do; but the inconvenience as I find in using this House is no small trouble to me; yet I am so bewitched to this House, that I cannot forbear going to it, though I meet with the greatest inconvenience imaginable; for there I hear a great deal of Wickedness, Swearing, and unseemly Talk, and, the like;

though the first I am not guilty of, but the latter I cannot forbear; though I make promises before to the contrary, I am so strangely overtaken, though I do not swear, yet my Talk is as filthy and unseemly as theirs to the full. He that keeps the House is reckoned to be a great professor; therefore I do the more wonder at it, that he should suffer such Discourse at his House. Gentlemen, I am afraid I have been too tedious; but that which I earnestly desire of you is, That you'd deal ingenuously by me, as my case requires, for I am much troubled as I cannot conquer this troublesome Humour. I desire to know whether I do not greatly sin in so doing, and whether it is not a breach of God's Commands, and, if so, how to avoid it? Gentlemen, I hope you will grant me such an Answer as may be satisfactory to this your poor Querist, etc.

A. The Honesty of this poor Man's Intentions, and the *Usefulness* of the Question, makes us answer it, though but meanly worded. Our Judgment is, that 'tis a Crime in the Master of the House if he encourages such Discourse, or does not all he can to prevent it, though that may hardly now be possible, considering the present State of the World. However, that you can neither be present at such Discourse, nor much less a sharer in it without a Sin, such sort of Conversation being plainly forbidden (under filthiness, foolish talking, and jesting) in the Holy Scriptures, which require the greatest purity of Words as well as of Heart and Life: If, therefore, you find you can't avoid this Inconvenience at that

House, you are indispensably obliged to leave it, as you would a Pest-House, or one just going to fall upon your Head; though indeed the time you stay there every Night is too long to be employed in such Houses, since you might make better use of it, and spend the Evenings in Exercises of Devotion, which would be both more honourable and comfortable than your present practice.

PART V.

Miscellaneous Questions and Answers.

PART V.

MISCELLANEOUS QUESTIONS AND ANSWERS.

Q. Whom do you suppose to be the Author of the *Whole Duty of Man?* etc.

A. He or they, whoever they were, who so highly obliged the World with those excellent Pieces, seem to answer all curious Enquirers, as the Angel formerly did others. Ask not the Name, seeing it is secret. All that can be done is to tell 'em what is generally said, though little or nothing be certainly known in this matter. Some say the Bookseller and King Charles knew it, others that even the Bookseller was ignorant of the Author, who, as appears from several passages in't, and by the Form of Prayer for an Afflicted Church, writ at least part of those Works, particularly the *Whole Duty of Man*, during the Civil Wars here in England. Some say the late Archbishop was the author, others Dr. Hammond, Dr. Allestry, Bishop Fell; whoever 'twas, it's plain he had been with the king in his exile, or at least had been conversant in Foreign Parts, by what he men-

tions of the Popish worship from his own observation; and whoever 'twas, it is said on all hands he is now dead. That which seems to us the most probable opinion is, that no single person deserves the honour on't, since it appears too great a work for the best head in the world, but rather that some society was engaged therein. And lastly, whoever was the author or authors, we think the *Whole Duty of Man* the best book next to the Bible that ever was printed; and they the best writers next to those who writ by inspiration.

Q. Of what Antiquity is Dancing upon the Ropes, and what may be supposed to give the first Rise to that Practice?

A. 'Tis too ancient a Custom to determine its Original. Terence mentions it as a practice in his days; see his Prologue to the *Hecyra*; and long before him we read of it practised amongst the ancient Grecians, not only by Men but by Elephants themselves. Scaliger, in his Exercitations, 232, p. 788, speaks of Elephants dancing on Ropes. Aristotle speaks of walking on Ropes; as also Suetonius, lib. 7, cap. 6, and Ælian, in lib. de Animal., tells us, That Elephants were taught to walk upon Ropes in his time; and 'tis a fair supposition that Men were not less Active in that Age, nor unacquainted with a Practice they would teach to other Creatures.

Q. Whether the Knowledge of Men or Things be the better?

A. Of men undoubtedly, and of all men, oneself; *Nosce teipsum*, Know thyself, was a Rule of very

great weight; and if it was put to our Society to find out another as great, it should be *Age ipse*, Act thyself, do thyself what thou advisest others; for after all, Knowledge without Practice signifies very little.

Q. Of what Antiquity be Epitaphs and Elegies?

A. Many Instances of Epitaphs in Prose and in Verse may be collected from the old Greek Poets and Historians, who yet were but Children compared to the Caldeans and Ægyptians. But the Ancientest President of Epitaphs must be that recorded in the Ancientest History, viz., the Old Testament, 1 Sam. vi. 18, where it is recorded, that the Great Stone erected as a Memorial unto Abel, by his Father Adam, remained unto that Day in being, and its name was called the Stone of Abel; and its Elegy was, Here was shed the Blood of Righteous Abel, as it is also called 4000 years after, Matt. xxiii. 35, and this is the Original of Monumental Memorials and Elegies.

Q. If Solomon had 1000 Wives and Concubines, yet found not one wise Woman, and but one wise Man, ought not then a wise Man to conceal a Fault, if he be excellent (or Princely), and rather judge himself, than rashly judge and condemn another falsely? The Question is, Whether Socrates did wisely, when hearing the loud clamours of his Consort, left her as he used to do; she being the more angry, hasted and flung a Chamber Pot on his Head, he saying only, Ha! Ha! I thought after all this Thunder there would come Rain? Or whether by his Patience he purchased to himself those Inquietudes?

A. If he had not done wisely at this time, it had

not eclipsed him, for no Man is wise at all times; but Socrates raised his Fame more by this cursed Wife, than if she had been better tempered; he gave her Provocations enough, but her Passion covered his Faults, and his Politic Silence past for Patience; and it was a pleasure to him to have the opportunity to vent some witty reflection or Saying, whereby his Memory would be registered in the roll of everlasting Fame; this Story in the Question is one of them; therefore this sort of Wife was a foil to his Glory, and as reputable to him, and as useful as the Tub to that Tub-Monk Diogenes, and therefore at all times, but especially at this time, Socrates did wisely in converting the Clamour into an useful Observation.

Q. Whether 'tis lawful to read Romances?

A. Every one grants that 'tis lawful to read Quintus Curtius, or Xenophon's *Life of Cyrus*, in both of which, the Loves as well as Wars of two great Monarchs are described.—And if so, we think 'tis not easy to assign a reason why the same Stories mayn't be read, when the Heroes are made greater, and their Actions more complete and lively than before, as in a good Romance they generally are, and particularly in the *Grand Cyrus*, and *Cassandra:* Though we think then that the reading these Books may be lawful, and have some Convenience too, as to forming the Minds of Persons of Quality; yet we think 'em not all convenient for the Vulgar, because they give 'em extravagant Ideas of Practice, and before they have Judgment to bias their Fancies, and generally make 'em think themselves some King or Queen or other:—

One Fool must be Mazares, t'other Artamen; and so for the Women, no less than Queens or Empresses will serve 'em, the Inconveniences of which are afterwards oftentimes sooner observed than remedied. Add to this, the softening the Mind by Love, which are the greatest subject of these sort of Books, and the fooling away so many Hours, and Days and Years, which might be much better employed, and which must be repented of: And upon the whole, we think Young People would do better, either not to read 'em at all, or to use 'em more sparingly than they generally do, when once they set about 'em.

Q. I find in the Book entitled "The Post-Boy Robb'd of his Mail, or the Pacquet broke Open," a letter of Platonic Love; it gives me so fair an Idea of that Romantic fancy, that I could almost wish there were such a thing, if there be not; I desire your Opinion, whether there be or no, and also your Judgment, of that Book, and whether you think it a Fiction or not?

A. Since you are not satisfied with what the Gentlemen concerned in that Frolic have said on that point, our opinion is, That 'tis not impossible there should be some that may have so refined a Passion for each other, at least 'tis obvious there are Pretenders to it. As for the Book itself, the *Compleat Library* for the Month of July has given a very true Character of it, which, though it seemed something extravagant in the Praise, yet upon view of the Performance we acquit him of a false Judgment in what he has said upon it. It contains both Pleasure and Profit; and

Horace, as good a Judge of Wit as any, tells us, *Omne tulit punctum qui miscuit utile dulci:* He has hit all Points that has mingled the Profitable with the Pleasant. In this Book you may find the several Passions that Influence all the Life and Actions of Mankind, the Softenesses and the wrecks of Lovers, the Intrigues and Extravagancies of Lust, the blind Inveteracy of Hate and Indignation, the Pretences of the Debauchés and Atheists, the Voraciousness and restless desire of Wealth and Honour, the Vanities that Pride betrays us to, the Effect of Fear and Hope, the subtle windings of Self-Interest, how it reigns in all our Actions, in Religious as well as Temporal Concerns. Here you'll find the general Hypocrisies of Mankind unmasked, and, in short, all that may any way contribute to the Pleasure or Advantage of the Reader; the Letters are so Natural, that nothing we've seen published of late (we'll scarce except the *Turkish Spy*) equals them; the Comments are always both Pleasant and Witty, never tedious, but full of various and surprising Observations. In short, if it be not Truth, as to Matter of Fact (though we are apt to believe 'tis), yet 'tis so like Truth, that it satisfies the Mind as well; Nature in them being so well drawn, that it seems not an Imitation of Nature, but Nature itself.

Q. A Person lately condemned in the County of L—— for a Capital Offence, and the Sheriff on the Day of Execution, being unprovided of a Hangman, promised £20 to any one that would undertake the office. The Criminal being therewith acquainted,

told the Sheriff, that if he would give his Wife £20 he would be his own Executioner; and was so accordingly.—Query, Whether the Criminal was not guilty of Suicide?

A. This is a very unusual Instance; but since no Injury can occur to us by the Supposition, I take it for granted, and answer in the Negative: That he was not guilty of Suicide or Self-Murder, but rather the Author of a brave Action, in acting at once two parts of the Law—viz., Doing and Suffering, in which perhaps he may Challenge all Christendom for another Example. He satisfied the Justice of the Law by Dying, and did a good Action, in being a Minister of the just Sentence of the Law. But 'tis supposed this was not the Consideration that prevailed with him, but his tenderness to his Wife. He knew he must die, and £20 might as well be a Legacy to his Wife as the Reward of another's office. If he was a thinking Man, I should conclude he had read Seneca: *Ducunt Volentem, Nolentem trabunt Fata. The Destinies lead the willing Mortal out of the World, but drive out the unwilling.* But to prove my first Position: He was a dead Person in the Eye of the Law, and the Law directs no particular Person to be Executioners of its Sentence; but the Law had particularly sentenced him to be Hanged, which Sentence was as punctually observed; therefore the Law was satisfied, and he committed no Murder in being the Officer of Justice.

Q. Our Jurors (particularly at Justice Hall in the Old Bailey) that try in Cases of Life and Death, are obliged to be (or at least to tell the Court that they

are) all of one Mind, before they can give, or the Court receive their Verdict. And it being but reasonable to suppose that it may so happen, that one or more of the Twelve may dissent from the Major part, as being of deeper Judgment, etc., or by Building upon false Notions; which yet he believes, and cannot be persuaded otherwise, but that they are the Truth, etc. In short we'll suppose him to act according to his Conscience, whether otherwise he be in the Right or no, and then Query, How must such a Man act, so as to keep a good Conscience towards God and Man, so as not to be Guilty of the Blood of the Prisoner, as well as of Perjury, if he bring him in Guilty and he is not; of Perjury if he bring him in not Guilty and he be; or of hazarding his own Life, and the Lives of his Fellow Jurors, by being shut up, without Food, till one of them Dies; or else comply, though against his Conscience, that he and they may not undergo that Hardship and Danger?

A. The Law supposes not only good men, but men of Sense, to be concerned in Verdicts, and if so, Truth never clashing with Truth, they must all be of one Mind at the first, or else upon laying down their Arguments, the Prejudices are soon removed, for Truth will take Place of every unprejudiced Person. Though we willingly grant, that if we take the World as it is, the Majority of Votes would be an Argument of Error: but the Case is infinitely altered, where Persons of Sense and Judgment are concerned. But suppose, as you say, that one amongst the rest, as in the Case of Mr. Crone, does withstand all the rest, and

cannot comply without Perjury or Murder, as he pretends. To which we answer: If the most reasonable Arguments cannot be enough convincing, 'tis Ten to One but 'tis the Prejudice of Interest, Passion, etc., and not Reason, that holds up the side, and then the Question belongs not to such Persons, for such as are so prejudiced in Cases of Life and Death can easily away with Perjury or Murder. But to go yet nearer, and suppose both sides Honest and Conscientious, we answer: Then honest and Conscientious Arguments will soon decide the Controversy, for 'tis absolutely impossible that so many Patrons of Truth cannot explain it to the convincing One or Two: so that, after all, we conclude the Supposition an Impossibility, or else the Wisdom of our Judges, and the very Essential Parts of our Laws, were Wicked and Unreasonable in enacting such Obligations; but never could the greatest Enemies of our Laws charge our Laws themselves as Wicked and Erroneous, only the Abuse and Perverting of 'em has and may be, in too many cases, censurable.

Q. A certain Person has Murdered another, a Third is taken up upon Suspicion, is tried and condemned, and now lies in Prison in Ireland, and though he has got a long Reprieve, yet he is likely to suffer: Query, Whether the Murderer ought to give himself up to the Law, and Free the Innocent, or to conceal himself, and leave the Innocent to suffer wrongfully, or be reprieved from Death by no less than a Miracle?

A. 'Twill be a Second Murder to let the Innocent suffer, and aggravated by this—that he is Innocent;

though we believe no Man is bound to deliver up himself to the Law, for any past Breach of it; but to avoid such a Future Breach of it, he ought to do it: Since Death is rather to be chosen than Sin, and nobody can doubt but that it is Sin to be guilty of another's Death. But, after all, we believe it very possible to prevent the Death of the Innocent and of the Refuge Criminal too—viz., By giving Timely Notice of it to the proper Magistrate of that Place, with Offer of true Discovery upon Condition of Pardon, or some such-like Method; but if, after all no Conditions can be got, the Innocent's Life ought to be redeemed with that of the Criminals.

Q. Sirs, I was going out of Town to my Master's Country-House, not many miles from London, and on the Road I was met by Three Men masked; one of them scouted out, and the other two came up to me and bid me stand, or I was a Dead Man. I was something startled and surprised at this unusual manner of complimenting, but being somewhat recovered, and considering I had a great Charge of Money and Jewels, to the value of £3000, 15s. 0d., besides other Papers of Great Concernment of my Master's, I resolved to stand them Two, and to deliver nothing; but having no Weapon, either offensive or defensive, save a Tuck in a Cane, I presently drew it, which one of them seeing, fired a pistol, but missed me, and I made a Pass at him, but the Noise of the Pistol frighting his Horse, I missed him. The other of the Two gave me a slight Wound with his Sword; I spurring my Horse,

I came just even with him that fired his Pistol, and I gave a home Thrust at his Breast, and stuck him near, or at, or in the Heart, he fell down off his Horse, and never spoke one Word, stark Dead; the other seeing this, and perceiving the Third Person that was on the scout to give an Alarum, he sets Spurs to his Horse, and rid away with all Speed: Now there was in a Hedge just over against us, a Man that had seen the Skirmish (one of their Gang, as I since am apt to think), he comes over the Hedge on Foot, and quarrelled with my Weapon as unlawful, and that I could not Answer the killing a Man, though in my own Defence, with such a Weapon: I fearing if I had stayed there too long, I might have been apprehended on the Account of my Tuck, rid full-Speed away, leaving the Dead Body and the Man together; he got it away and hid it, or buried it, for none see it afterwards. Now I.

Query, If a Man on the Queen's Highway, or in the Street, assaults me, whether I might not draw a Tuck in my own Defence? If I kill him that thus Assaults me with my Tuck, am I liable to any Punishment for my Tuck? If I am, Pray, what is the Punishment?

A. This is a strange Relation, and we must suppose that 'tis either Matter of Fact, and that the Party concerned had a Mind to be enrolled for an Example to future Ages, or else that the Design, under the Notion of a Romance, is to demand whether a Pistol or a Tuck is the most dangerous and unlawful Weapon to kill an assailing Highwayman with: Truly we are not for standing still by any

means, and have our Throats cut; Tucking, Pistolling, or Basilisking to Death, if possible, is very fair Play in such Cases. The Law of Nature, and other Laws built on that, will Warrant the Action.

Q. This last Execution-Day, after Prayers said and Psalm sung, one of the Condemned Persons hanged himself, by lifting up his Legs, so that seemingly he was Dead before the Cart was drove away: Pray, your Opinion (though he was inevitably to Die, yet this Act being voluntary, and not the Act of the Law), if he is not guilty of Self-Murder?

A. 'Twas judged by several Persons there that 'twas Fear and Apprehension of Death that overcame his Spirits and made him faint away, and not any Voluntary Act of his own.

Q. Who was the first Inventor of the Gag in France?

A. In the First Volume of the *French Book of Martyrs*, or *History of the Famous Edict of Nants*, you'll find in p. 15 that the use of the gag was first Practised and Invented in the Reign of Henry II. of France, purposely to hinder the Protestants that were put to Death from speaking to the People, or singing Psalms for their Consolation when they were led to Execution. Aubespine (as the Author of that Work relates), who was the first Inventor of it, was some years after struck with the Lousie Disease, which put him into so great a Despair, that he designed to Starve himself to Death; which furious Resolution obliged those which were about him to open his Jaws with a Gag, to make him take Nourish-

ment by force; so that (as this learned Author observes) he increased the Number of those that have been known to suffer those Torments themselves, of which they were the first Inventors. This cruel Invention of the Gag did not at all diminish the Number of the Protestants; the Constancy of those who were burned served to make more sensible Impressions upon People's Minds in their Favour, than either their Books or Preaching: But Henry the 2nd, however, was inexorable, and though the doleful Spectacle of those he had caused to be Burned after the Procession above mentioned, and their horrible cries in the Torments of their Sufferings, had so deeply struck his Imagination that the remembrance of them was a lasting Terror to him all his Life after, yet did he not at all abate his Severities, for they Burned after that some Persons come from Bearn into France, only for Preaching the Doctrine of their own Country, among whom Lewis de Marsac was much taken notice of, for that having been a Soldier all his Life, and being dispensed with from having a Rope put about his Neck at the Stake like other sufferers, out of respect to that Noble Profession, he complained that such a difference should be made between him and his Brethren, as if by retrenching anything from the Infamy of his Punishment, they had designed to lessen the Glory of his Constancy. So that amidst these Gags and Cruel Executions, the Churches took the firmer Root, and there were already some that were governed by a regular Discipline and settled Pastors, and at Paris itself, where the

Fires never went out, and under the King's Nose, there was one which had its peculiar Pastor, which so incensed their Enemies, that they got erected certain Courts of Justice, which they called Burning-Chambers, which burned a sufficient Number of those who passed for Heretics, to deserve the Title given them? But of these and their other cruel Instruments of Martyrdom you may read more at large in the First Volume of *French Martyrology* before recited, where you'll find that the French Protestants were barbarously treated at their very Births, in their Lives, at their Deaths, and even in their Funerals.

Q. Why mean Persons coming to Honour are generally Prouder and less obliging than gentlemen, etc., who have had better Birth and Education?

A. There's no wonder at all in't, because a Courteous and Genteel Behaviour takes a great while to be well learnt, and is seldom acquired unless *Men begin* from their very Infancy; which *Persons of Quality* do, and by constant *Conversation* either with those above 'em, or else such as are well-bred, they more easily and naturally imitate their Manners, and can at least command their outward Expressions and Behaviour; besides that, there's certainly something in the strain and Blood. Whereas, on the contrary, those who have had a mean Education have their Minds generally rough, and still tasting of their Birth and Breeding, both because a Habit induced in Infancy or Youth is with great difficulty to be conquered, and because they han't had so much Time or Opportunity to file their Words or Behaviour;

whence they may sometimes appear *Proud* when they really are not; there being some difference between Pride and Ill-breeding, though much alike, and very near *akin*. But further, when such Persons are really Proud, they have not perhaps been Courtiers *long* enough to dissemble and hide it. Not but that there are Exceptions to be found on both sides; Persons well born, who disgrace both their Birth and Education by ridiculous Pride, which they mistake for greatness of Mind, though the whole Heavens distant from it; and, on the contrary, there are some of meaner Birth and Parentage, who, by the force of a more than ordinary Genius, have soon learned all the Fitness of Conversation; and been as obliging and well-tempered as any in the World.

Q. I'm informed that an Acquaintance of mine accidentally killed a man in the street. None of the Friends of the deceased Party know who was the Author of his Death. I desire you'd resolve me whether I'm bound to detect him?

A. If it were only an unhappy Accident, without malice and design, and in prosecution of no unlawful action, the Law, you know, accounts it not Murder. Nor therefore (we think) will the Guilt of the dead party's Blood lie upon you, though you should not discover what you have heard on the occasion of his Death.

Q. Having been employed by some Merchants in this City to go Supercargo to the West Indies, I have carried several Servants over to those parts. Some I have had from Newgate, others have gone voluntarily.

Now when we come in those Parts, we sell those Servants for four or five Years' time, according as their Indenture runs (if they have any) either for Money or in Barter. Now I desire your Opinion whether it is allowable by the Laws of God and Man for one Christian to sell another in the way of Trade, for we endeavour to get as much for them as for any Goods we have. Pray, Sirs, let me have your Opinion in your next, for according to your determination I intend to proceed or desist in that employ, for sometimes it is a trouble to me, and I have discoursed several learned Men, but never received any satisfactory Answer. Pray pardon this trouble, and answer my Request, etc.; you will infinitely oblige, etc.

A. If by the Laws of any Country a Malefactor deserve Death, undoubtedly any Punishment on this side of it is Mercy. And no Punishment more proper for Theft, which generally proceeds from Idleness, than hard Working, which may also be wholesome to their Minds as well as Bodies, and produce a habit of Industry in 'em, so that they may in time become useful Members of the Commonwealth, especially if they have good Instruction, and their Masters use 'em like Men, not Beasts, and don't forget they are Christians, though if they do 'tis no fault of yours, who are rather merciful in saving 'em from hanging, than a party in that Cruelty which they may afterwards accidentally suffer.

Q. Whether Evening or Morning be fitter for Study?

A. We believe there may be some unaccountable difference in Constitutions, which may perhaps make the Evening more agreeable to some, and the Morning to others; though for the most part the old saw seems to hold, Aurora's a Friend to the Muses: And there may be some good Natural Reasons assigned for't: The Spirits are generally more brisk in the Morning, being newly recruited, the Mind more free from other Objects, than after the Fatigues and variety of Thoughts which almost necessarily follow the Business of a whole day.

Q. What City is esteemed the most populous in the World?

A. Sir William Petyt has undertaken to demonstrate that London is considerably the most populous City in the whole World. This he does in his Essay to Political Arithmetic, the same way that Foreigners have taken to find the Numbers in Paris and other Mediums. Mr. Azout himself, in his Letter from Rome, agrees that London, Westminster, and Southwark may have as many People as Paris with its Suburbs; but Sir William asserts it has as many as Paris and Rouen put together.

Q. Of which are most born, Boys or Girls?

A. We believe their Number is pretty even, otherwise the World would soon be over-stocked with one of 'em.

Q. In many places beyond Sea they make use of tortures to force a confession of any fact from such as are suspected criminals, and 'tis generally received as the most certain way, not only of discovering their

own guilt, but likewise all their Accomplices; but supposing it political, is it not an unlawful means to attain such an end, however successful it may prove?

A. There is nothing more uncertain than a confession forced by such means, for when Men are so tormented, 'tis very probable, that though it happened sometimes upon such as had some veneration for truth, they would not have at such a time so much presence of mind as to be able to endure a continuance of their tortures rather than speak almost anything that is put to them. And supposing it always fell upon such persons as were really guilty of a charged crime, may we not reasonably believe, they would not scruple some little addition to it, in accusing any one to free themselves from their present insupportable pains; and we have had an account of many Persons that have confessed their own guilt and accused others whilst upon the Rack, and have denied when taken off, yet upon a second torture have confirmed what they before confessed; though no sooner were they again free from being tormented, but they as absolutely affirmed it to be false; thus we see there can be no certain dependence on what is forced from Persons by this way; and therefore 'tis neither political nor reasonable; but were it both these, we very much doubt the Lawfulness of it; Christianity and the Laws of Nature seem to forbid it. And many instances might be brought of innocent Persons that by this means have lost their Lives.

Q. Whether Cock-fighting abstracted from any Vice be lawful?

A. 'Tis not very exactly worded—but you mean, we suppose, abstracted from the Vices of Swearing, Passion, immoderate Gaming, Cruelty, etc. We answer, we think 'tis not unlawful, since that it may be without any of the Vices, or any other besides Cruelty, will scarce be denied. And as for that, it's possible to Delight in the Valour of the Creatures, who are given for our Diversion as well as Necessity, without being cruelly delighted in their hurting one another.

Q. Whether if the Men were equally Punished with the Women, for deluding Women or Maids in the Streets or other places, it would not be a good Law, and might not put a stop to the Debauchery of the City?

A. Ay, and of the Kingdom too, if you could get it made, *Sed Quis*, etc., etc., etc.

Q. Having good Information that several Shopkeepers who are reputed and do pass for honest Men in this City of London, have and daily do change Guineas (picking out) the broadest Money they have by them, for such as they are (it's rational to Judge) very well satisfied are Clippers of the current Money of this Kingdom. I desire your Opinions, Gentlemen, whether such as these are not really to be esteemed as bad Rogues as those that do abuse the current Money of this Nation at such a rate as we daily see it to be?

A. Indeed we look upon them who thus encourage such Persons, to be as great Villains and Enemies to the Commonwealth as the Clippers themselves, if not greater; since they are the Principals: For without

such Abettors the other could not effect it; and any Person that is assured of it, would do well privately to advise 'em to desist, but if afterwards they still continue the same Practice, they will do as well to let the Town know who they are obliged to.

Q. Whether a Painter, when he's to draw a Face, ought to take the Features from one Object or more? And whether a Face mayn't be drawn better than ever any was made?

A. We don't well know what the Querist means. If he intends by his Face, an Ideal Face, the finest the Painters can invent, but of no one real Person, he must do as Apelles did, and make all the Beauties he knows club to his one Venus. But if he's to draw a Single Face, certainly he must keep to that Face, otherwise, if he takes the Eye from one and Chin from another, and so on, he only Composes (pardon the Impropriety) a sort of a Beautiful Monster; not but that Painting, as well as its Twin-Sister, Poetry, should have so much Art as to expose Beauties, and hide Deformities, which may be done, and a fine Picture made, and yet sufficiently like to be known from any other.

As for the other Question, whether a Face mayn't be drawn finer than any was ever made? If that be true, that there never was an absolutely perfect Beauty, for Feature, Complexion, Air, and altogether, it must be resolved, we think, in the Affirmative. Though of t'other side, 'tis scarce possible to imitate and express that Vivacity and Spirit which we see in some Faces.

Q. Whether the Devil has not baits enough to allure People to Lust and Vanity, without calling in the Aids of Patches and Paint? And whether those skins that are bedaubed with them may not properly enough be called Painted Sepulchres, since they too often not only cover, but occasion rotten Bones?

A. We have formerly given our own Judgments and the Authority of others on these Points, and told the World that the best and strictest Casuists assert these things not in themselves unlawful.

Not but that, in our Opinions, 'tis pity any part of a good Face should be covered (though for a bad one, the larger the Patch the better), and for Paint, we like it yet worse, since it certainly spoils a good Face, or but a tolerable one; and besides, has never been of very good Reputation in the World. But after all, why it should be in itself a Sin we can't conceive, any more than a Wash to take out Freckles, or Pits of the Small-Pox; the Argument that's brought against one, equally concluding against both—that it's an Endeavour to make themselves handsomer than God and Nature intended; which besides would cut off all Perukes, if not most other artificial Ornaments.

As for our angry Friend's Question, we must beg him not to be as angry with us as he is with the Ladies, if we tell him there's so much Railing, and so little Reason in't, that 'tis hardly worth answering; and that we can't help thinking there's more of the Devil in one uncharitable Censure, than in a whole Box full of Half-moons and Lozenges.

Q. One that keeps a Public-house desires to know

what Rules to follow, that he may not displease God, nor offend his Guests, as to the Season of Time, and Quantity of Liquors?

A. 'Tis an unanswerable Question; for 'tis impossible for a Person that keeps a Public-house, to carry himself so (under the fore-mentioned Circumstances) that he should not offend God, and yet gratify his Guests (generally speaking); but thus far may be done, which is the most that can be expected —viz., That no just Cause of Offence may be given; and such People as think they have cause, when they have not, you have this satisfaction, That you do 'em a Friendship, and such as all honest Men must applaud, nay, themselves, when they come to be sober. The Method to be taken in such a management (we conceive) is this, As to the Quantity of Liquors to be vended to particular Persons, no Limits can be assigned, since Persons are of so different Constitutions, that what is necessary to the Refreshment of Nature in some Persons may be Intemperance in others; so that the Rule here is: You may let all Persons call on till you find they begin to exceed their due Limits; and when you perceive 'em entering the Confines of Drunkenness, 'tis Wickedness in you to let 'em proceed any further, since thereby you become accessory to all the Irregularities they shall commit in their Drunken Humours; and how great ones some have been guilty of then is Argument enough to deter all thinking Persons. As to the Time, you may (as near as you can) safely observe the Custom of your civilised Neighbours; to

exceed may be Scandalous, and bring an ill Repute upon you, and to do less may be against an honest Interest.

Q. A friend of mine, who is desirous of advancing himself in the World, and one whose Employment is not very agreeable to his Merit, has often acquainted me with his intent of quitting his present Business, and to find out some one or other that may suit better with him. He is about Twenty-Five Years Old, one that has had the Advantage of a very good Education, not given to any Vice that I know of, and one of Universal Probity, very fit and capable of almost any Business; he understands the Latin Tongue very well, with its Idioms and particular graces, which he has sometimes expressed in Letters, etc. In the Mathematics no less skilled—viz., in Arithmetic not only the Vulgar, but also Decimal, with Algebra; in the Theory of Astronomy and Navigation, Surveying, etc. And to promote his Advancement, his Friends will not be wanting to furnish him with any Money upon occasion. Now, Gentlemen, the Question is, what way do you think most probable for one so qualified to pitch upon? Your speedy Answer and Direction in this Case will be very obliging. He's resolved not to act without your Advice?

A. He'll do well to keep in his Business till he has at least a great probability of doing better. The best way he can take, now he's at that Age, is to get a good Place, which 'tis likely may be suitable enough, since he either has, or soon may have, most of the

Qualities that are requisite; but we would not advise him to leave a certain Maintenance for anything that should be less than Life, how plausible soever it may appear; and, with the Interest of his Friends, that won't be found so difficult to be got. 'Tis true there's many ways for an ingenious Man that has Money to take in order to his Advancement, but none that is of less hazard than this.

The five following Queries were sent us, which we think fit to insert here without any Answer:—

Q. 1. Whether the Churchwardens and the rest who in divers Churches in London, since the Fire, place and set up the King's Arms above the Commandments of God, in the place of most Holy Christian Worship, had any Law or Canon to authorise, justify, or excuse them for so doing?

Q. 2. Whether it is probable that they had any Authority from the Bishop, since in St. Peter's, Cornhill, St. Martin's, and other Churches, where are and then were Persons as observant of Ceremonial and Episcopal Orders as any, the King's Arms have since that time been placed elsewhere than in that part of the Church?

Q. 3. Whether to set them up in that place of our most Solemn Christian Worship over the Commandments of God, like the Cherubims in the most Holy place of the Temple, over the Ark of God, be not a matter of greater Indecency than the setting up of the Founder's Arms in the Theatre at Oxford over the King's Arms, which were afterwards ordered to be

taken down for the Indecency of it, and placed elsewhere?

Q. 4. Whether it was not an act of great Presumption in them who did it, to do it of their own Head without any Law, Canon, or Authority of the Bishop, and to be looked upon as an Effect of Profane Flattery of Princes in such as of late set up Loyalty above all Religion, and inverting the Apostolical command, preferred the Honour of the King before the Fear of God?

Q. 5. Whether the admitting or conniving at such Acts of Flattery hath not been very mischievous to Princes, and therefore by all Wise and Religious Princes to be rejected with Indignation, and such wicked Flatterers to be discountenanced and suppressed as the Pests of the State?

Q. I earnestly desire your Friendly Advice and Impartial Judgment on the following case:—I am offered to be Tutor to the Two Sons of a Baronet deceased, whose Estate is above £1500 per Annum. My Friends are very urgent with me to accept it, but I am not at present inclined to it for these Reasons: First, the Stipend they proffer me (I think) is too mean; but £20 per Ann. For being in Orders, I judge they will make me do the Duty of a Chaplain; and if so, to assign no more for so many Services, seems (to me at least) unbecoming a gentleman to offer, as also insufficient for a decent Support. I have been at great Pains and Charge too, in my Education, and am (or at least I think so) in some

measure pretty well accomplished for such an Employment. Now I can by no means think £20 per Ann. an Equivalent (which is hardly the Interest) of my Education, or a sufficient Reward for the Pains and Trouble of a Tutor. For the Children are very young; and though at first this may seem to make it the less Labour, yet it appears to me so troublesome to beat the first Rudiments of Learning into Children; and to be obliged to comply with all their Humours, looks so like playing the Fool, that I think it deserves much more than is offered in the Case.

Again, I suppose they will be ashamed to offer the Seventh or Eighth Tutor no more, and so many different Tutors the poor Children must have (if not more) before they come to Twenty-One (for who of any tolerable Sense or Ambition would fix and dwell upon £20 per Annum). And if so, why may not I reasonably demand more, who (I suppose) am expected first to bear with all the Fooleries of Children, and then to break 'em and introduce the first *Semina Literarum?* Why must they have more than I, who but build on my Foundation, and who come to Employment through my Pains, more easy, and in itself more Pleasant and Creditable?

It is to be at Home; where, besides the Confinement I reckon I must undergo, how much I shall be plagued between the Fondness of a Mother, and the Impertinence of my young Masters, Relations or Servants, who are apt to be censuring the Tutor's Performances, I can't tell; but the Complaints of some of my Acquaintance, who have been very hardly, nay, even

unjustly dealt with in such Stations, make me very fearful how I run myself into a Family, where possibly, I may not be able to live with any Honour or Satisfaction, or yet to get out without having my Temper, my Manners or Abilities called in question. For these Reasons, Gentlemen, I am yet in a mind to refuse the present offer. But, however, to comply somewhat with the Importunities of my Friends, and being yet less inclined to Marry, and take upon me the Cure of Souls, and perhaps being peculiarly fitted (more than every one) for such an Employment, by my Natural Genius, the course of my Studies, and New Designs which I have lately laid down for my succeeding Years to aim at, I should not be unwilling, were these Demands granted. 1. A Salary of £50 per Annum, to support myself suitably to the Honour of my Character, and the Family I live in; by which being Vindicated from Contempt, or the Fear of Poverty, I may be able without Distraction to study the Temper and Improvement of my young Pupils. 2. As absolute a Command over them as may consist with Prudence and their Obedience to their Parents. To use my own method in Teaching, to recommend what Books I please, either for their Task or Diversion. Not to have the Mother come into my Room, where I am to Instruct them, to take account how many Lessons or how long, nor to listen at the Door whether I Chide or Whip 'em too severely; these to be left to my Discretion; for if I am not a better Judge of any of these things than a Nurse, a Sister, or a Mother, I am not fit to be a Tutor. 3. To

have the Command of the Coach and a pair of Horses, not to go to a Cock-fight or a Horse-Race, but to visit the Wisest and best Bred Gentlemen in the Neighbourhood, and bring my little Masters acquainted with Men and things, which will at once open their Souls, and be some sweet Diversion after the Torture of Nouns and Participles. Though all this may look big, yet 'tis (I think) absolutely Necessary, and the Estate will bear it. I am not greedy of Money, nor do I desire so great a Salary to gratify my Pride or my Pleasure, but that my thoughts may be more at leisure, and the more exalted, to inspire my Pupils with such sentiments as may make 'em good Christians and true Gentlemen; and I will promise not to leave 'em till I have made them fit for any Company or any Capacity in the Kingdom. But the Proffer of £20 per Annum looks so pitiful, that I may safely prognosticate that they will be poor Gentlemen or Scholars who are Taught by such who will submit to such Drudgery for so poor a Reward. Where the Tutor is not enabled to live like a Man, there it can never be expected the Pupils shall be overlaid with Sense. I have fairly stated my Case to you, and make you Judges both of their Proffers and my Demands, which are most reasonable. For I declare that after all the Persuasions of Friends and Interest, the Reasons above seem to me Convincing; however, I am resolved once more to be guided by you, and to take that course which you shall judge most Advantageous and most Honourable.

A. Since you have desired our Advice (though it

appears to us that you are much more capable of advising yourself), we shall also desire the Liberty of Printing the whole Letter, which is so exact a Pattern for a Tutor's Accomplishments, and Methods and Ends of Teaching, that we doubt not but that it will very much oblige the World. As for your own Determinations, we think we need not to tell you that common Prudence engages every one to do the best for himself, and not to throw off everything because we can't have what we would. What you have urged is very reasonable, but Reason finds not all the Friendship and Entertainment which a very few think it deserves. There's only one thing more to be considered in the Case, and that is the common Providence of God, who though he makes us Offers of things, and gives us Reason to make use of it, yet has his own Ends and Designs in it, making all terminate well for such as do their Duty in any State of Life, though never so Contemptible, and when he Judges 'em fit for a better, he wants not means to put 'em into it.

Q. Whether if People would eat more Salads, Roots, and Herbs, and abstain from such variety of fresh Diet as is used, it would not be more healthful to the English Constitution, and make us more strong and hearty, like our Brethren in Unity, the Dutch?

A. That there's very much in Diet, and that the Body, nay Mind too, are affected with it, is too plain to be proved, or denied? and 'tis no improbable Conjecture, that the English Diet, consisting so much in Beef and Mutton, and Strong Meats, makes 'em

to fight so well (and we don't see but that they are as stout and strong, as well, as healthy, though not so large as other Nations), whence the famous saying of Prince Maurice—"That he was always for bringing the English to fight while they had their own Beef in their Bellies;" when they were fresh come over, and not reduced near the Condition to which the Man brought his Horse. Though this love to Beef is so rooted in the English that 'twill be a very difficult matter to convert them from it; but if you do, have a care other fashioned Diet does not bring them to other fashioned Fighting: Not that our Brethren in Unity, the Dutch, are the only country who live much on Salads; for the Jacobites' Brethren in Iniquity, the French, even in their Prosperity (the common People we mean, of whom we are now discoursing), were used to feast on a piece of Bread and a Turnip, but must now be content to eat their Turnip without Bread, since they han't Men to Till their Ground. Nor yet is't any wonder if the poorer hungry Slaves should fight desperately when they come to Storm our Camp, since they are in hopes of finding there good Store of Beef and Mutton.

Q. What's your Opinion of the famous Joan of Arc, or la Pucelle d'Orleans,—was she an Impostor or a Saint,—and whether she was justly burnt by the English?

A. We think it one of the Strangest Accidents in all our History, it being plainly that simple Girl who beat us out of France, when we were Masters of so great a part of it. If we may believe the account given by the

French, who writ her Life, she was not only Chaste and Virtuous, but wonderful Devout, after their way, her Piety having a large share of Enthusiasm mingled with it,—and to this we attribute all the Strange things she did, being herself so fully persuaded that God sent her to deliver her Country, that 'tis possible enough she might really fancy she saw all those Saints and Visions, and Revelations she pretended to, the Truth of which she affirmed to her death, and which gave her so great Credit among the Vulgar, that they not only thought her invincible, but all others who fought under her Banner; which Persuasion itself was sufficient in a natural way to give a Turn to all their Affairs, as in effect it did.

As for her Burning, we think she had hard Measure, nothing of moment appearing against her in all the Process, as the French Author represents it, besides those two unpardonable Heresies,—Beating the English and wearing the Breeches,—and we leave it to the judgment of any Free-born English woman, whether either of these were Crimes worthy of Death?

Q. Whether Smoking Tobacco ben't a Vice, as well as drinking, it being a cause of the latter, and of a vast Expense, which might be otherwise better employed? Pray satisfy your humble Servant. From Virginia.

A. We did not think the Hawkers had run so far with our *Oracles*. However, we must by no means disoblige our new customer, who comes to us from t'other World for satisfaction; to whom we desire to return another Question instead of his own, which

will partly answer it: Whether he thinks eating Bread and Cheese or Westphalia Ham be a Vice, nothing being more plain than that they are often the cause of drinking? He'll go near to answer, doubtless they are Vices, if a man eats so much Bread and Cheese that he breaks his Belly, or more Westphalia than he can digest, or knows how to pay for; or if he spends too much time in't, or eats it with a design to provoke him to drink intemperately. Just so 'tis with poor Tobacco; but what's that to a Virginian, who sure wou'd ne'er be angry if every Man in England smoked a Sack in a Week.

Q. Going through Holbourn last Week, 'twas my chance to see the Prisoners go to Execution, some of whom I perceived not at all concerned, as to outward appearance, for their future State. I must confess I've nothing to say against the Ordinary; for it may be presumed there are always some Offenders left in Newgate, after the Sessions, who commonly prejudice the Prisoners against him who is their constant Preacher. I desire your Opinion whether it would not be a commendable thing for the Clergy of London within the Bills of Mortality to Preach once every Lord's Day to the Prisoners, which would not come to their turns above once in two years? If they say, their Preaching would be to no purpose, because they are generally so hardened when they come thither, that should an Angel from Heaven come down, 'twould signify nothing. But I must deny their assertion, because there have been Instances of some who have been hardened enough, and yet by Ministers

taking pains with them, have been convinced of their wickedness, to that degree, that there has been no doubt made by any of their Salvation and Repentance. Whereas neither the Church Ministers nor Dissenters now take any pains with those poor Creatures, though the latter, as well as the former, have liberty, if they please, to do it?

A. 'Tis not to be supposed an easy matter to move the minds of such Men as have been long hardened in such courses of Sin as generally bring 'em to such unhappy ends: However, something is at least endeavoured towards it, that they mayn't at once lose their Souls and Bodies, and if but some few are gained, better so than all lost. The Querist very well observes that the prejudices they convey to one another against the Ordinary are likely to be insuperable, unless 'twere possible to introduce better discipline among 'em and keep one part of those wretches from infecting the other. In the meantime, what the Querist wishes, we believe, will be readily subscribed to by all charitable Men; though if he'd give himself the trouble to enquire, even the Right Reverend Bishops of our Church have themselves Preached among 'em, and thereby given so good an example as would be an honour to the Clergy to imitate.

Q. Whether the taking of Tobacco does a man good or hurt?

A. Mr. Osbourn, in his Famous Advice to his Son, made up, as all know, only of his own Experiences, tells him, that he had himself taken it from Sixteen to

Sixty, without ever finding it did him one Farthing's worth either of good or hurt. And the same we are apt to believe many more might say if they'd be but ingenuous. However, it's certain enough that in this Case, as well as all others, circumstances extremely alter the thing. What's one Man's Meat and Physic too, is another's Poison—all grant that Tobacco may be of excellent Use to your moist and phlegmatic Constitutions, by drying up, or draining off, what would else offend Nature. But on the other side, 'tis almost as much Poison to a dry and choleric Person, as the Oil of it is to a Kitten, when dropped upon its Tongue, or conveyed into its Flesh; rendering him yet more Choleric, and endangering the throwing him into a Frenzy, especially if taken in any great Quantity; for a little Poison can do but a little Mischief. And indeed it is either profitable or hurtful, according to the quantity. We have known some such Gluttons at it as to smoke thirty Pipes a day; and others so bewitched with it, that they can do almost nothing else. These extremes it was, we may believe, which brought all the Wits of the Age against it when it first obtained in England, if we mayn't rather be tempted to suspect it was King James the First's Royal Pen being engaged in the Cause and proclaiming open War against it, which made all the other Writers draw on the same side (though could that Prince have known what vast Revenues this Plant would in a few Ages have brought to the Crown, he could scarce have had the Heart to be so unmerciful against it). Hence proceeded Jo. Silvester's Volley of shot thundered

from Mount Helicon, as well as all the little Pot-gun-Scribblers which we find in that Age against poor Tobacco. Nor had the World quite done with it yet. Meibonius, in a Treatise of his, *De Cerevisiis, et Ebriamnibus aliis,* Printed at Helmstadt, 1668, mentions this among other Narcotic Fumes, and is withal very witty upon't, applying thereunto what Virgil says of Cacus—

> "*Faucibus ingentem fumum, mirabile dictu!*
> *Evomit, involvitque domum caligine cæca*
> *Prospectum eripiens oculis, glomeratque sub antro*
> *Fumiferam noctem, commixtis igne tenebris.*"

Which if you are disposed to be merry, take thus (or some like them) in pure Sternhold—

> Forth from his Jaws
> Vast Smoke he draws,
> O strange and wonderous Sight!
> He draws and spews,
> And fills the House
> With mingled Fire and Night.

But notwithstanding all this, and that no Crowned head in Christendom did ever yet smoke, that came to our Knowledge, the Porters in London, and the good Women and Children in the West, are not like to take one Pipe less than they did before—and so we leave them without any further Disturbance at their unenvied Pleasure.

Q. What sort of Men are the Poorest in the World?

A. Poverty is but a suggestion of our own Fancy;

therefore those Men are the poorest who think they want most, not those that possess least.

Q. Whether it be lawful to wear Black Patches; if not, wherein consists the Sin? What Command or Precept is broke by it? For as to those Objections generally brought, as that 'tis a design to mend what God has made; may not this be as well said of any Ornament we wear, which we think best becomes us, and the same to that other so often used, If we were born with such a spot on our Faces, we should endeavour to get it off, which I believe on the contrary; but I am sure as to any other thing we wear, though the most necessary, as a Petticoat, etc., we should be much more concerned to get rid of it, if it came into the World with us; and so for a Black Hood or Hat on our Heads: But as for any solid Argument or Reason against Patches, I ne'er saw any, except, That to some Persons they give offence, and amongst them I'd never wear 'em; but in themselves, if they have any harm, I must confess myself ignorant of it?

A. The Lady herself has said so much, in so little room, on her own Question, that 'tis not easy to add anything to what she advances, and we think what she says can hardly be answered. We are not ignorant that many zealous Casuists of late years have very bitterly inveighed 'em, especially those among our Dissenting Brethren; but yet we find the most judicious of 'em speak but very doubtfully as to their being in themselves unlawful. Thus one of the greatest Men they ever had, in his Answer to that

Question, Whether it be lawful for any Person to hide their Deformity by Clothing, or by Spots, or Painting, to make themselves seem to others as beautiful as they can; He replies, It is lawful for some Persons, by some means, for some good Ends and Reasons, when a greater Evil is not like to follow it, to hide their Deformities, and to adorn themselves so as to seem more comely than they are. The some means he mentioned must be those he had before recited, Spots, etc., or else he says nothing to the purpose; and if they are lawful to some persons, and for good ends, they must certainly be in themselves indifferent, otherwise circumstances could never change their nature. However, he clearly supersedes the common popular objection against 'em (nay, against painting too, which seems much more obnoxious), *viz.*, that 'tis a sin to attempt mending God's work, since he clearly grants 'tis lawful in some cases both to hide deformities, and to use means to appear more beautiful than persons really are. And indeed the case is plain so far, for otherwise 'twere a sin for one that's crooked to wear a gown that hides it, or that has but one eye to wear a glass one, or indeed for a bald pate to wear a periwig. For the other objection, that if we were born with such patches we should desire to get rid of 'em, the lady does with equal truth and justice deny both the fact and consequence; for the fact, what's more becoming than a handsome Mole? For the consequence, 'tis just none at all, for the reason she gives. If it be urged as a judgment that some have been born with patch'd faces whose parents wore

'em, we must desire those who think it so to get a little more charity and prudence too to mix with their Zeal; for first, the thing is plainly natural, and only the common effect of a strong and lively fancy; and then, secondly, if there's any strength in their argument, it must be thus formed, whenever any child is marked 'tis a judgment of God upon the parent, at least, and that He is displeased with 'em, if they do not first lay down that proposition they come short of proving anything as to this particular instance; if they do, they must find some Sin in longing for Strawberries, Claret, and Cow-heels, or at least make those Marks which are so frequent on Children, the Tokens of Divine Vengeance. For the Ladies condescension, not to wear 'em where they'll give scandal, we think it very commendable, though more than she's in Conscience obliged to, for the case of scandal is far different here from that the Apostle mentions at the beginning of Christianity, nor can it be ever supposed that the sight of a spotted Face should destroy any of those for whom Christ died, by tempting 'em to do evil; which is the true notion of Scandal, though far enough differing from what is commonly assigned. And this is at present, after mature Deliberation, our Judgment in the case proposed; which we are yet ready to change, if they can bring better Reason for the contrary Opinion.

Q. Whether trading for Negroes—*i.e.*, carrying them out of their own Country into perpetual Slavery—be in itself unlawful, and especially contrary to the great Law of Christianity?

A. Sir, After a mature and serious Consideration of the Question proposed, I am for the Affirmative, and cannot see how such a Trade (though much used by Christians) can be any way Justified, and fairly reconciled to the Christian Law; and here first let me propose my Reasons, and then Answer such weak Pleas as use to be made for it.

1. I take it to be contrary to the great Law of Nature of doing unto all men as we would they should do unto us, and which, as our Saviour tells us (Matt. vii. 22), is the Sum of the Law and the Prophets: For let us put the Case to ourselves, and consider what it would be for a Man to be stolen away from his Native Country and hurried into perpetual Bondage: Or to have a Child snatched from his Embraces and so used, and then see if this Trade and Practice can be any way reconciled to this Rule: And surely they that have the Gospel, and yet sin against the very Laws of Nature, shall have a Severer Punishment at the Day of Judgment, than those Poor silly Wretches that have only that dim Light to guide 'em; and perhaps those Poor Wretches in Chains, when Death shall make them free, may rise up in Judgment and condemn those more Cruel and unnatural Men, that so unjustly deprive them of that Liberty which God and Nature, had given them.

2. 'Tis plainly contrary to the Word of God, and forbidden both in the Old Testament and in the New; see Exod. xxi. 16. He that stealeth a Man and selleth him, or he be found in his Hands, he shall be surely put to Death: The Prohibition is

general: He that stealeth any Man whatsoever, without Distinction, whether one of their Brothers or a Stranger, a mere Heathen or a Pagan: He shall be surely put to Death, the Punishment is Capital, and good Reason for it. For if he that sheddeth Man's Blood, by Man shall his Blood be shed, Surely, Liberty is as dear as life itself, yea, he that intends to sell a Man into some kind of Bondage, would do him a greater Kindness to free him from a miserable Life: And I am well assured this is the Case of some of those Poor Wretches with a Witness.

Again, in the New Testament, St. Paul, 1 Tim. i. 10, joynes the Man-Stealer with the most Horrid and Unnatural Sinners, Murderers of Father, and Murderers of Mother, and defilers of themselves with Mankind.

3. Its Practice is a disgrace to Christianity, and makes the Name of Christ to be blasphemed amongst the Gentiles, and (in all likelihood) hinders the Propagation of the Christian Faith in the World. For I am verily persuaded, that if a fair and honest Trade and Commerce had been carried on amongst them, and no Violence had been done to their Persons, Christianity must have gotten as great footing by this time amongst them, as it has amongst the Poor Infidels of New England: Or at least they might have been in a great forwardness to receive that Holy Doctrine, which now they hate and abominate for the sake of this Practice of Christians amongst them. And woe be to that Person that shall by any means hinder that blessed design for which Christ came

from Heaven, and both Himself and His Apostles, and many primitive Christians spent their dearest Blood to promote—viz., to have the Mind and Will of God known to the World.

But perhaps some may make light of this, and persuade themselves they have sufficient Pleas to vindicate the Practice; I know indeed many times, when a Man's Interest lies in the Balance, a very weak Plea and light Excuse will pass for a weighty Reason; but for my part (who am a person indifferent and altogether unconcerned that way), I could never yet receive any Answer or Excuse that could raise in me the least doubt of the Unlawfulness of it. That which I have heard pleaded for it is to this Effect, viz.:—

1. Plea: We deny the Charge, we do not steal them, but make a lawful purchase of them.

A. Purchase them (for Toyes and Baubles), perhaps you may, but lawfully I am sure you cannot; for they which sell them do steal them, or take them away by Violence, and you know the Proverb, "The Dealer is as bad as the Stealer." We are they that call ourselves Christians, that encourage them in such Evil practices, our Law (in many Cases) looks upon the Accessory as bad as the Thief. I am sure the Law of God does. (Prov. xx. 24.) Whoso is Partner with a Thief hateth his own Soul. And the holy Psalmist charges it as a great Crime, when we see a Thief, to consent with him. Psal. l. 18. The Learned and Pious Bishop Hall, in his *Decade of Cases of Conscience,* Decade 1st, Case 10, Page 66,

Resolves this case, that to buy those goods which we know, or have just cause to suspect, are stolen or plundered, is no better than to make ourselves Accessory to the Thief, if you do it with an Intention to possess them as your own (*i.e.*, not return them to the right Owner), for what do you else but *ex post Facto* partake with that Thief which stole them, and Encourage him in his lewd Practices; since, according to the old Word, If there were no Receivers there would be no Thieves, etc.

2. Plea: But most of them are taken Prisoners of War by one Petty Prince from another, and sold by the Conqueror.

A. But who are commonly the Cause of this War, or what do they commonly fight about, but to gain the Booty of the Field, Slaves to be sold?—And I am credibly informed, 'tis usual for the Traders in this unlawful Commodity to send Presents to some Petty Prince among them, to make War with his neighbouring Prince, to take such Prisoners, and furnish their Cargo; and who then must answer for all this Blood and Injustice?

3. Those Men are more Heathens than Pagans.

A. Pray, what then? Have they not a common right to those Temporal Blessings which an indulgent Creator has given them as well as we? Is Dominion founded in Grace? May a Man that is pleased to call himself a Christian under that Notion wrong or molest such as had not the happiness to be born in a Christian Country? Did our Lord and Master (though the Lord of the whole World) give us any

such Example when in the World? And doth not the Apostle bid us do good unto all Men, and especially unto the Household of Faith, though we ought to be kinder to our Brother Christian, yet surely we ought to do good, or at least to do no Wrong, to mere Pagans and Infidels.

4. Plea: Did not the Jews buy Slaves? How often do we Read of the Bond Servants bought with their Money in the Jewish law, and may we not do what God's own People did?

A. I Answer First, in the general, That the Judicial law of Moses (whereof this about Bond Slaves is one) is made void, and no Rule (further than it carries a Moral Reason with it) for Christians to walk by, who (as says the Apostle) are not under the Law, but under Grace. But secondly, let us deal with those Poor Negroes, as the Jews were commanded to do with the Heathen. 1. When they had bought them, they were obliged to bring them up in the True Religion (see Gen. xvii. 12, 13). God commands Abraham, He that is Born in thine House, or bought with Money of any Stranger, which is not thy Seed; such an one must needs be Circumcised, and brought into Covenant with God. 2. Whilst they were in the House they were to be kind and loving towards them, and 'tis often repeated, Be kind unto Strangers, for you yourselves were Strangers in the Land of Egypt.

5. Plea: The Law of our Land allows it.

A. The Law of our Land is so far from allowing it, that if an Infidel be brought into this Kingdom, as soon as he can give an Account of the Christian

Faith, and desires to be Baptised, any charitable, lawful Minister may do it, and then he is under the same Law with other Christians. As for our Islanders abroad, from whence they came, what carried them thither, and what kind of Christians the most of them are, I need not inform you: 'tis their great Diana, by this Craft they have their gain, and therefore we can never expect that they should make any Private or By-e-Laws against it. But if the Law be ever so much silent in this Case, he that will do anything that the Law (which can never provide in all Cases) does not plainly forbid, would be but a bad Subject, and I'm sure a worse Christian.

Lastly, they say, They thereby make them, those useless Creatures, to become greatly Advantageous to Mankind, bring them into a happier Condition, and many of them become good Christians, etc.

A. How dare we pretend to order *Things* better than an All-wise Lawgiver has *plainly* Commanded us? Or think to put those *Poor Wretches* to better *Uses*, than an *All-wise Providence* seems as yet to have *designed them for*? If they came freely, what need a Cargo be carried to purchase 'em? What need of Chains, and Bolts, and Fetters? And why do many of those Poor Wretches endeavour to starve or destroy themselves, or leap over-board, if so mighty glad of being carried into perpetual Slavery? Or if they find themselves happier under their Bondage than in their own Country, what is the Reason, that when one of their Fellow Slaves dies, all the rest sing and rejoice and dance about him, as foolishly

concluding he is Happily returned to his own Country? And though some of them may be admitted to become Christians, 'tis more than the Seller knows, or any way obliges the Purchaser to, neither can that atone for the rest. And surely, methinks, what has been said should be enough to convince all such as are not resolved beforehand, that they will not be convinced; or at least to render the Case extraordinary Dubious, and then the clearer Part is to be chosen, especially in this Case, where (if we are afterward convinced, we have done those poor Wretches any wrong) we can never make them Restitution.

Q. The Reverend Bishop Usher, and the Right Honourable Sir Matthew Hale, late Lord Chief Justice of England, were some time since put in Competition in a Company where I happened to be present. I desire both their Characters, and who deserves the Priority, without any Imputation to the other? and if they were guilty of any Imperfections, modestly to disclose 'em, and confess one of 'em to be inferior to the other in Law, Piety, Knowledge, and other heavenly Epithets: and pray your Judgment, whether there ever lived any Man for these 500 Years who had such a Character as my Lord Hale now has, and I believe always will retain? I desire you, without any Equivocation or Banter, to give a fair and clear Determination whether of the two you think, on the whole Matter, the Greater Man, several considerable Wagers depending upon it.

A. These Wager-Men have always some Matter of Moment, and are generally Men of Great ——; but

we forgot, we must not banter. We answer then in good earnest, that this is not at all a fair Question, as 'tis here proposed; for what comparison between two Persons of so different a way of Life? The Comparisons of Plutarch are between a General and a General, a Lawgiver and a Lawgiver, Numa. and Lycurgus, etc., but never between Numa and Alcibiades, or the like. All then that can here be done is to enquire into the Characters of these two great Men in their own Study and Way of Life, or else more grossly considered, as General Scholars, Men, Christians, Englishmen. Though this hasty Querist has already decided the case, and given his Note, we see, against the Archbishop, because he had not that Heavenly Epithet of Law, as he very surprisingly expresses it. To begin then their Comparison, as far as our Memory will furnish us; though for a just Character we know we ought to read all their Lives, and discourse such as personally knew 'em; but that's not to be expected in a Paper of this nature.

The good Archbishop—we never heard him called by any other epithet—had the happiness of an early and very particular application to the business of his life; at nineteen was a great divine and disputed with and gravelled an old Jesuit who was not unlearned or unskilled in those controversies; and who himself gives such a testimony of him, and makes him seem, then, a prodigy of learning. My Lord Chief Justice was not so happy in the first years of his youth, though he soon retrieved what he had then lost by his future indefatigable industry. Both of these great men

were extraordinary ornaments to their country in their several professions. The Archbishop, an universal scholar, having a vast comprehension of mind, well worthy such a place; a large soul made for the world, and entertaining correspondences with almost all the learned men in it: being extremely concerned when he knew any such in narrow circumstances, sending 'em pensions while in his prosperity, and setting 'em about that particular study to which he found their genius most inclined 'em. There was nothing in antiquity or history, no time, no language, but seemed as familiar to him as his own; and how much he obliged the learned world, how extremely he enriched our Manuscript Libraries, scarce any can be ignorant who have but looked into books. Then his piety to crown the rest was highly remarkable in all its instances, in devotion, charity, loyalty, patience, zeal, temper, and moderation; equal to all fortunes, and above 'em all, and more famous in foreign countries even than his own; the greatest men in the greatest Courts of the Romish religion inviting him, by the proffer of honourable pensions, to be one of their chiefest ornaments: a great honour, though he gained greater by refusing it.

For the Lord Chief Justice, though he was not so known to other nations he was very serviceable in our own. A person of strong judgment, great sincerity, and equal courage: an Oracle of the Law, and yet understood his religion so well as to equal good Divines by his useful writings on that subject. A contempt of the world not often found in persons of

his high station. An inflexible justice. Not tricking or promising or delaying or starving a poor client for want on't. To all this a firm loyalty. An uncommon piety, prudence, temper, and moderation (which last were once Christian virtues, and we are apt to believe are so still, notwithstanding all the angry bigotry of extreme opinions). Nor have the enemies of either of these great men any more reason to question their loyalty than any of their other virtues, though they lived for some part of their time under an usurped Power, which was their unhappiness, not their crime; and though they were both courted by the then powers, making use of what interest they had with 'em to do good and relieve the distressed loyalists. Hale 'tis true acted under 'em as Chief Justice, which to be sure Usher could not as Archbishop; though the Judge would never try any State causes, and did justice on some of Oliver's soldiers, and even in causes wherein he was personally concerned, and had packed a jury, which it seems was a practice that did not take its beginning since the Restoration. And in his acting thus he was satisfied and concerned by the resolution and advice of no less mēn than Dr. Sheldon and Henchman (afterwards Canterbury and London) of the clergy, and Sir Orlando Bridgman and other known Loyalists of the other Gown. And by his acting he preserved in all probability the Tower Records from being destroyed: which was in earnest talked of among those giddy Governors who were afraid the wisdom of their fathers should upbraid 'em for being such fools and madmen.

As for their domestical concerns, that can't fairly be brought into a man's character, unless he makes himself anyways remarkable by his own imprudence or folly.

All that 'tis handsome to say on this occasion is, that the imprudence of the one, if he were really guilty of any in his second choice, was more culpable than the misfortunes of the other, because in his own choice and power: whereas the other's misfortunes, to be sure, were not voluntary, supposing all be true which are reported of 'em; and when they came he bore 'em like Socrates, a wise man, and, which is more, like a Christian.

And this is all we at present think fit to say about these two very extraordinary persons; nor shall we presume to shoot a bolt whether of these two were the greater.

Q. Is it expedient that Women should be Learned?

A. Knowledge puffeth up the Mind; therefore if Women were Learned, they would be prouder and more unsupportable than before. Besides, a good Opinion of themselves is inconsistent with the Obedience they are designed for. Therefore God gave Knowledge to Adam, and not to Eve, who by the bare desire of Knowledge destroyed all.

Q. Why are they not Learned as Men; are they not capable to become such?

A. They are too delicate to acquire Knowledge, which is not obtained but with great Fatigue. Besides, the moisture of their Brain hindereth solidity of Judgment, which is so necessary for the Sciences.

Q. Why have they not solidity of Judgment?

A. Because the Judgment is an act of the Understanding, which reflecteth upon its Knowledge, and this Reflection dependeth on a dry Temperature, which is contrary to that of the Brain of Women.

Q. Have none of them been Learned?

A. Yes, but 'tis extraordinary. Besides, if we consider their works, they are always accompanied with lack of Judgment. They acquit themselves pretty well in their first Essays, but not in their second Thoughts, which are always meaner than the first. On the contrary, Men's second Thoughts surpass their first, by reason of a stronger Judgment that is in Men than is in Women.

Q. Why the Owl was said of Old to be sacred to Minerva, and dear to the City of Athens?

A. O Sir! for divers and sundry weighty Reasons which you wot not of. Why 'twas dear to the Athenians is a plain case, because 'twas sacred to Minerva, called also Athena, who gave the Name to the City, as is fabled on this occasion. Neptune and she contended to whom it belonged, and they were to have it who produced the most beneficial Gift for the use thereof. Neptune struck the ground, and Presto! out leaps a Steed capering and flouncing, that none durst come near him till he had tamed and made him fit for Service. Pallas falls a conjuring in her turn, and up Springs an Olive, which as soon as she had declared all its virtues and uses, the Prize was given to her, and the City called after her Name. It's too long to Crack the Fable, and give you the Mytho-

logic Kernel on't, for which, referring you to *Natales Comes*, or where else you can find it, you must further know that the Athenians upon this built a famous Temple to Minerva, and held both her and all hers in great estimation ever after (for Love me and Love my Dog), and so in came the Owl for her share in that respect and reverence that was paid to her Mistress. But the Question is still as troublesome as ever: Why should the Goddess make this Bird her Favourite among all the rest? The Fables again tell you that the Crow was first her delight, but being inclined to tatling, she discarded her, and chose Madge as a sager and wiser Creature, in her room, because it sees in the Night, and is a grave plodding thing. But there was, it seems, likeness in Body as well as Mind, which begat this love between 'em, for Pallas is called γλαυκῶπις, Owl-eyed, or rather Owl's Face by the Poets (her Goddess-Ship is extremely beholden to 'em for the Comparison), because she has Grey Eyes as an Owl has (which perhaps she kept when she turned herself into a Cat for fear of the Giants; besides, Grimalkin's Face and Madge's are not much unlike). But there is still a deep-learned reason to be fetched farther than Greece for this huge Friendship between Pallas and the Owl: The Hebrew word for Owl is *Thinsemeth*, which Bochart endeavours to prove may be derived from the Verb *Mirari*, to wonder, or be astonished, because other Birds are so astonished when they see her, and flock about her just like Crows about an Owl. Nay, Aristotle, that curious Enquirer into the Nature of Animals, tells

us that Fowlers observing this of other Birds, made use of the Owl to ensnare 'em, placing her under their Nets, or on the top of a Tree, where the small Birds, flocking together to so strange a Spectacle, are taken in their Nets or Lime-twigs. But what's this to Pallas? More than is thought: for first she has her Name ἀπὸ τοῦ πάλλειν from shaking or brandishing her Spear, and so dazzling and confounding her Enemies with the very Sight of that and her Eyes together, as still they stood gazing about her, like the Birds about an Owl, till she spitted 'em all upon her Spear as fast as she pleased. But what's more, she is said to carry the Gorgon's face in her Shield, which dazzled her Enemies exactly as the sight of the Owl does the small birds. And what if, after all, this dreadful Gorgon's Face should be only an Owl's head of her own which she carried about with her to amuse those she was to fight with? However, we dare not positively conclude anything in a matter of so great concern, but leave it to the Querist's own prudent Consideration.

Q. Whether after the King and Queen had each of them declared their earnest Desire of a General Reformation of the Manners of the People of this Nation, and the Justices of the Peace for the County of Middlesex, in pursuance of Her Majesty's Letter, had caused an Order of Sessions for the Execution of the Laws against divers scandalous Sins, and particularly against unlawful Plays and Sports, to be printed, published, and affixed in proper public Places; and the Lord Mayor and Court of Aldermen

had likewise set out an Order to like Purpose; and had, moreover, upon the Petitioning of several Inhabitants of the adjacent Parishes, setting forth the Lewdness and Debauchery, which hath apparently increased, Tumults, the Bloodshed and Disorders frequently committed, and the continual Danger of Fire to the Houses and Estates of the said Inhabitants, at the Fair of St. Bartholomew, by reason of Booths of extraordinary largeness for Stage-Plays, Music, and Tippling, contrary to the Law, being so many Receptacles of vicious and disorderly Persons, and whereby the Trade of the said Fair hath been very much interrupted, had published and posted another Special order concerning the said Fair, to put a stop to the farther spreading of Wickedness and Vice, to preserve the Peace, to provide for the safety of the Inhabitants, and to restore to the Traders the full enjoyment of their Trades, without Annoyance or Obstruction; And when a happy beginning of a hopeful Reformation was very vigorously prosecuted —Whether under all these Circumstances, to erect Booths of such largeness, and for such Purposes as aforesaid, be not an Abominable Wickedness and Impiety against GOD?

2. Whether it be not an Act of great Insolence and Presumption against her Majesty, who hath so happily given Encouragement to this beginning of a Reformation?

3. Whether it be not likewise an Act of Insolence and Presumption against the Lord Mayor and Court of Aldermen?

4. Whether it be not such an impudent Opposition to the Reformation lately begun, and now prosecuted, as ought to be resented by all who wish well thereunto?

5. Whether the Permission of such an Insolence, Presumption, and Abominable Wickedness, under the Circumstances aforesaid, be not like to provoke some Special Judgment of GOD for it?

6. Whether the permitting of so great an Occasion of Disorder and Wickedness, and so plainly contrary to the Laws, be not a great Blemish to, and Diminution of, the Honour of the City, so famous for good Government in other Respects?

7. Whether the Persons who Let the Ground for such Purposes, or to Persons notoriously known to use such Employments, be not equally criminal and punishable with those who erect the Booth for that end?

8. Whether those who pretend the Queen's Authority for these Booths ought not to be enquired after, and duly punished, if discovered?

9. Whether the suppression not only of these Stage Plays, but also all other the like; and of Lotteries, which are not only pernicious, but also contrary to Law, and cannot be Authorised either by any Lease of the Lord Mayor or Court of Aldermen, or by any Charter of the Queen herself, or any Authority less than an Act of Parliament, doth not well deserve the Consideration of all those worthy Persons who are willing to their Assistance for the Promoting of the present Reformation?

A. These are all Questions of very great weight

and moment, both with respect to the present Reformation and the several great Persons therein concerned; and therefore we shan't presume to give the World our Thought upon 'em, without Special Orders for so doing.

Q. A certain Person on Sunday last, in the Sermon time, was drinking in an Alehouse where he dined, for which he was forced to pay 3s. 6d. Yet the Justice of Peace, who caused the Man to pay the said Money, was the same Day tippling himself in Sermon time. Now I would fain know what treatment this said Justice ought to meet with, and to whom may a Man safely go to inform against him; for without doubt no Justice will fine or condemn a Justice, but rather send the Informer to Prison; therefore what ought to be done in this Case, that the Reformation may take its free Course? For without doubt, if it is a notorious Crime in a mean Man, it is so in a Justice of Peace! To which for a parallel we may add another we have received, to wit, A Justice of Peace his Son was lately taken in a Tippling-House in the time of Morning Service, contrary to the Statute in that Case made and provided; whether or no the Constable that searched the House for Tipplers and took him, and afterwards let him go again because he was a Justice's Son, ought not to be treated in Open Court like that Constable you make mention of in your *Oracle*, vol. iii. p. 33 [He was in open Court turned out of his office.—ED.], who refused to execute a Warrant for the seizing of Fruit publicly exposed to Sale on the Lord's Day?

A. In answer to both these Questions, we affirm 'tis a vulgar Error among Justices (and now is the time it will be made appear so) concerning that Maxim, *Par in parem non habet protestatem;* That an Equal has not Power above his Equal, we grant to be a Truth, speaking strictly, without considering whether Circumstances or Exceptions may alter the Case. But let such as only love a General Construction of Things consider that a Criminal is not equal to an Innocent Person, much less with a Magistrate; and that by breach of the Laws he may (though a Justice of Peace, or a Magistrate) become subject not only to a Magistrate of equal degree, but to an Inferior Officer, a Parliament-man, a Judge, nay, a Nobleman, may be subject to Arrest by a petty Constable in some Cases. If we look into *Stow's Annals of Henry IV.* we shall find the Lord Chief Justice Gascoyne famed for Executing the Laws against the Prince; and read the Statute, 4 Hen., 7 cap. 19, and you will find how careful the King was to see his Subjects have Right done: And what King left fuller Coffers to a Successor than he did? But to the Instances in the Question: No other Justices can refuse to act upon Information against the first Justice, the other Justice's Son, and the Constable, if the Information appears to be truth; which let the Informer be well satisfied of, by such sufficient Evidence as the Statutes in these Cases require.

Q. Some Ladies, very cautious about a Lie, are extremely desirous to know what it is?

A. 'Tis what they tell every day; and therefore why do they trouble us with such a Question?

Q. What Historical Account can you give of the Antiquity of Tyburn? And who was the Proto-Traitor died there?

A. The Records of the Tower, or Newgate, perhaps, will satisfy you. No doubt but a Papist was the first Criminal that suffered, 'tis so long since. Rotten Row in Old Street was the place of Execution before Tyburn. Some will have the Derivation of the word Tyburn from *tye* up and *burn*, meaning Execution by Strangling and Faggot; but 'tis more probable from the River that ran there, as also was the Derivation of Holdburn, formerly named Oldburn, or a River so called, as you may see amongst *England's Remarks*, in the County of Middlesex.

Q. Was there ever any such Execution practised in England as hanging in Chains alive?

A. Many, about Two Hundred Years since, and some few Instances within a Hundred Years; whence it is common, that you have Relations of Persons eating their shoulders, and as far as they could reach, to preserve Life a little longer than otherwise it is possible. Under this Head comes that famous Relation of the Woman that kept her Father alive for a very considerable time by the Milk of her own Breasts.

Upon Wednesday, the 4th of November 1691, there was a Triumphant Arch about the middle of Cheapside, erected in the Manner of two Tables. Over the First was a Draught of the Gun-Powder-Plot, with this Inscription:—

THE POWDER-PLOT.

See, Protestants, what your Fore-fathers bore,
Then mark, that Papists plotted heretofore;
Admire no more they undermine the Laws,
Who undermine your Lords with like applause;
Alike their Treachery, alike their Cause.

Upon the Second Table was a Draught of French Cruelties, thus subscribed :—

FRENCH CRUELTY.

Monstrous Tyranny, desolate France *declares,*
Whose Civil Butcheries out-do the Wars.
The groaning Natives wander for Repose,
And Exile, rather than Oppression chose.
Wars fill the World, and Horrors reign abroad.
Whilst William's *Cares our Wealth and Peace restored.*

Upon the other side of the Table was drawn the King's Landing, and inscribed :—

THE PRINCE OF ORANGE'S LANDING.

Just Heavens, who all Oppressions doth oppose,
And acts as infinitely as he knows,
By special Conduct our Deliverance brought,
And this we annually celebrate.
Thus we give Nassau Thanks, and Heaven bless;
That, for the Action; this, for the Success.

And upon the other was drawn the Siege of Limerick with this Inscription :—

THE SIEGE OF LIMERICK.

Athlone and *Aghrim, Limerick, Ballimore*
Is *William's* now, *and Ireland's* Peace secure.
No more the Terror of *Bellona's* Fears,
In all his settled Government appears,
His Conquering Hand for future Trophies waits,
To balance Kingdoms, and give Laws to States.

Just above the Tables was a Britannia, with a Javlin and a Crown.

On the other Side, just opposite, was a Victoria, dressed in Armour and Spoils.

There were Five Flags, the uppermost had their Majesty's Arms. Upon the two utmost were writ, *Vivat Rex et Regina.* Upon the two innermost were writ, *No Popery, No Slavery.* There were also three curious wheels; about the first and largest were written, GOD bless King William and *Queen Mary.* Upon the second, — *Delivered from Popery and Slavery,* Ann. 1691. Upon the Third, *Prosperity to the Protestant Religion.*

The two sides were twisted with Imitation of Orange-Trees, and Oranges growing upon them.

Q. I am under a very great Misfortune, and humbly beg your Advice; I have by long and hard drinking almost lost my Eyes, yet I hope if I forsake it, it would much conduce to the Recovery of my Sight, but I am so much influenced by bad Company and a bad Habit, that I find it too hard to do, though 'tis like to cost me so dear as my Eyes; I beg your speedy Advice, which, by God's Assistance, I do resolve to follow. I pray don't fail, and you will very much oblige, etc.

A. Nay, if you have more Respect for our Judgment than for your own Eyes, we may do some good upon you; this ill Habit is generally more difficult to quit than any, yet since you seem to be sensible of the ill Effects on't, and the Necessity of leaving it, 'tis probable you may in Time get rid on't; but as it

has been long contracting, so you cannot expect to forsake it presently; you must not only resolve against it, but likewise take such Measures as may make your Resolution effectual. Begin with spending one Hour in a Day less in this lewd Company and Drinking than is your usual Custom, and if possibly you can command yourself so far, drink something less; thus make strong Resolutions every Morning: And though you should fail once or twice, or more, let not that discourage you, but still pursue them, and in some time you'll make it easy to you; and having gained thus much, go on and make it two Hours, and so till you have got the entire Conquest. And if you are so happy as to be successful in the Attempt, be sure never to admit of any such Acquaintance again: But 'tis not only your Eyes that lie at Stake, but your Conscience, your Heaven, your All, your Interest and Duty are both Advocates; think of this, and then act as you think fit.

Q. A young Gentlewoman married, and in a few years was left a Widow; her Father took both her and her Children Home, and maintained them all. Her Mother had a Pearl Necklace worth £300, which was left at a Goldsmith's for some time, for which at length she sent her aforesaid Daughter to fetch Home; accordingly she went, and by the way concluded with herself to keep the Necklace, and to tell her Parents her Pocket was picked of it coming Home, which she did with all the Signs of a great and real Sorrow; she pretended not to sleep for some

Nights, and wept extremely for a long time, which made her Mother and Father to believe her. The Question in Dispute is, Whether it was not as great a Theft in her to wrong her Mother as it would have been if it had been any one's else; she alleges for herself, her Father gave her no Fortune; we desire your Judgment if that can excuse her?

A. Theft is Theft, however circumstantiated; and 'tis (instead of being the better) much worse when we steal from or injure our Benefactors. When, according to our English Proverb, I make bold with my Friend, 'tis under this reasonable Presumption, that either the Matter is so inconsiderate (and so agreed upon by the general Notion of the World), that 'tis not worth the telling of it; or else, that if he knew, he would not be displeased, and the Opportunity would slip before I could ask Consent. But the case here is very different, all Methods being taken to secure the knowledge of the Fact, as also a deal of Lies and *Hypocrisy* to disguise it, and make it appear something else. Virtue never skulks in the dark, nor needs any excuses; but Vice, as conscious of its base and mean Demerits, improves all Methods to keep itself unknown. Nor will the Excuse brought in the Question extenuate, but heighten the Crime; for if a Parent gives not me what I think convenient, I ought not to take away his Prerogative of Disposal, and wrest the Paternal Power out of his Hands; if I can persuade him to it by reason, or the Intercession of my Friends, or (which is best) carry myself so towards him as to win upon him by Dutiful Behaviour,

I do all that I can in the Case, and can sit down with this Satisfaction, That I am not the worse for deserving well. Restitution and Repentance towards God and Parents in this Case is absolutely necessary, if Pardon and Innocence be so.

Q. Which is the greatest Sin, to be a Night-Walker, or to rebel against one's Parents?

A. Either of 'em big enough for Damnation; nor doth the greater at all excuse the lesser, as 'tis often designed in such Comparisons; but to return a direct answer, we refer you to the order of their setting down in the Ten Commandments, where Duty to Parents is pressed before Adultery is forbid.

Q. Pray inform me why Barbers (above all other Tradesmen) hang out long Poles for a Sign? Upon long debate in Company it's referred to you, therefore we desire your speedy Answer to determine our Wager thereupon.

A. The Barber's Art was so beneficial to the Publick, that he who first brought it up in Rome had a Statue erected unto his Memory, as Authors relate; and in England they were in some sort the Surgeons in old time: And therefore hung their Basons out to make known, at a distance, to the Weary and Wounded Traveller, where all might have recourse. They used Poles, as some Inns still Gibbet their Signs across a Town.

Q. From whence comes the invented custom of gathering Christmas Box Money? And how long since?

A. It is as ancient as the word Mass, which

Romanish Priests invented from the Latin word *Mitto*, to send, by putting the people in Mind to send Gifts, Offerings, Oblations, to have Masses said for every thing almost, that a Ship goes not out to the Indies, but the Priests have a Box in that Ship, under the Protection of some Saint, and for Masses, as they Cant, to be said for them to that Saint, etc., the poor people must put in something into the Priest's Box, which is not to be Opened till the Ship returns. Thus the Mass at that time was call'd Christmas, and the Box Christmass Box, or Money gathered against that time, that Masses might be made by the Priest to the Saints, to forgive the People the Debaucheries of that time, and from this Servants had the Liberty to get Box-Money, because they might be enabled to pay the Priest for his Masses, because No Penny, No Pater-noster; for tho' the rich pay ten times more than they can expect, yet a Priest will not say a Mass or any thing to the Poor for nothing, so Charitable they generally are.

Q. Pray Gentlemen, Oblige me with your Advice, whether I had best present a Noble Lord with my address thus?

> My Lord,
>
> Give me leave to tell your Lordship that I am troubled with three Extraordinary's; I am Extraordinary Pensioner, that's bad; Extraordinary Poor, that's worse; and Extraordinary Modest, that's worst of all; for it has always been my hindrance: Now if your Lordship shall please to be Extraordinary Kind it will much lessen the Uneasiness of

the other three; but if they must still continue upon me, and this fourth Extraordinary be wanting, why then for a Fifth I will e'en bear up with my old Friend Philosophy, and an Extraordinary Stock of Patience and Contentment.

A. Present it, Man! Yes, by all means; 'tis indeed the most Extraordinary Address we ever met with; and whethersoever it takes or misses, it will be as Extraordinary; for so long as our Oracles live, it shall be perpetuated for an Extraordinary Copy; and it will be no Wonder if every body comes Extraordinary short in their Transcriptions of it. We are,

Extraordinary Sir,

Yours, etc.

Q. Whether we are to believe the Story of St. Etheldra, that after being twice married, she liv'd and dy'd a Maid? And if true, whether she deserved to be canonised for't?

A. Our aforementioned Author says, he believes the Fact. However, he ascribes it rather to Vanity than Devotion, and yet thinks if she was as Excellent at other sorts of Mortifications as at Fasting, she deserved to be Sainted. I Answer more positively, the Fact is very likely to be true, considering the age she lived in; for when so many Kings turned Monks, what greater Wonder is it that Queens shou'd be Nuns? Many Instances of which I have in Bede, who gives us this Story at large in his *Ecclesiastical History.* That she deserved Canonization I deny, any more than the Whimsical Styllita did for Preaching like an Owl atop of a Pillar for Forty Years

together: Nor can any Man make us of another Mind, unless I can first see him prove Celibacy a Vertue.

Q. Whether the wearing of long Hair be not a Sin against Nature, and Apostolical censure, 1 Cor. ii. 14, and do not occasion unnecessary Expense, and gratify the corrupt inclinations to Pride of Apparel? Or what other tolerable sense can be made of that Text?

A. The Apostle reprehends the Effeminacy of such long Hair, crisped, plaited, and set off with Ornaments like Women; not that long Hair was a Sin, for Christ had long Hair, as a Nazarite, and other Nations shaved their Heads constantly, and others wore long Hair, and fillited it up, as the Tartars do one long lock, and some Indians all their Hair; but to order the Hair so as to approach nearer the Woman's custom in that Country, than like Men, was to confound the distinction of Sexes, and become contrary to the Custom of the Country where we live.

Q. If it be lawful for a Man, having bury'd his Wife, to marry her own Sister, the first leaving Issue behind her?

A. The Case is the same, if we turn it to a Sister marrying two Brothers, and of that we have the highest instance in the Controversie of Queen Katherine and her two Husbands, Prince Arthur and Henry the VIII., that ever the World yet saw. 'Tis not an easie matter to say anything on that Subject which has not been already said, since it employed at that time almost all the learned Pens in Europe. The chiefest of whose Arguments, and

which makes us resolve the Question in the Negative, is to this purpose: What's against the Moral Law is undoubtedly unlawful. This is plainly such, Levit. xii. 21, "If a Man shall take his brother's Wife, it is an unclean thing." 'Tis moral, because 'tis added, "That for these things God abhorred the Canaanites, and cast them out;" who cou'd be obliged, at least before the other was revealed, only by the Moral Law.

Q. Whether a Man may marry two sisters?

A. The Civil Law punishes him who does it, and the Canon is grounded upon the Reverse of Lev. xviii. 16, "Thou shalt not discover the Nakedness of thy Brother's Wife, it is thy Brother's Nakedness:" The Reverse of it (which is always included in these Prohibitions) is, "Thou shalt not discover the Nakedness of thy Sister's Husband, it is thy Sister's Nakedness." Here it is plain, the Sister may not marry her Sister's Husband, and how he can marry her, without she marries him, we know not. God Almighty himself has given one safe Exposition of all such doubtful Degrees of Relation, in one General Expression, Near of Kin, that we marry none that are near of kin to us; and indeed the World is wide enough for Persons to marry without any Danger. Those that wou'd be Critically satisfied in such-like Cases, may Read the Arguments in the Divorce of King Henry the VIII., when he was for marrying his Brother's Wife.

We shall here, according to our promises in our former advertisements, subjoin the short Account of

Six Nights' Rambles sent us; and we hope not impertinently, since 'tis to expose one of the capital grievances against which the late Proclamation is levelled:—

The first night I traversed the Pall Mall, and read the face of every unmasked Lady I met; and if masked, I started some Question that still gave me an Indication of their temper, endeavouring to light upon as refined, yet modest piece of wickedness as I could; at last having made (as I thought) the best of the market, away we walked to drink upon the bargain. So after several glasses, and some little insignificant prittle-prattle, I fixed my eyes upon her, and said:—"Madam, methinks I read some lines and characters of goodness in your face, which are not yet absolutely defaced: Your education I'm confident has not been unhappy: Pray be free, and tell me, are you yet proof against the lashes of your conscience?" "Sir (said she), your design I know not, but I dare not believe it to be ill, you having made such an inquisitive prologue." "No indeed (replied I), my request proceeds purely from a generous pity at your misfortunes, which are sufficiently slavish." "Alas, sir (said she, and sighed), 'tis a slavish riddle, to choose what I hate; I have repeated these actions, but never without regret and self-abhorrence for such a folly:—*This I had peculiar to myself, that I never was mercenary, thinking it a greater baseness to sell my heaven than give it; I was first betrayed by keeping company with a lady that was not over-modest; but not*

thinking to engage myself, till one of her gallants weakened my resolves, and at last—— I know not what; but I was ruined, for all my resolves are now too weak to resist, never being able to hold out a quarter of a year together; but secure my honour for this once by secrecy, and not watching me to my lodgings, and I hope the novelty of this enterprize may have effects upon me, and keep me from doing such actions as must be repented of, or I am undone."

The next attack was a City Madam, with a melancholy air in her face, which put me upon acting as follows: After having drunk a glass or two, she began to draw a little too near me; whereupon I rose up, and with as severe a look as I could affect, I said, "Madam, keep off, you think I'm flesh and blood, and I doubt not but that I imitate it near enough to deceive your eyes; assure yourself I am not what I appear; Reclaim your whoredoms, or you are lost; you have but a little time left, make good use of it; if you are otherwise resolved, view these features, and expect me to be a witness against you at the day of judgment." Here she waxed pale, and swooned away, and as soon as she came to herself again, I left her; and enquiring the next day about her, I heard she took me for a spirit, and was resolved to follow the advice of her strange monitor.

The third was a Savoy Bird well skilled in Confidence and the depth of pockets, but so simple and foolish in all her Answers that I think nothing can reclaim her but afflictions. Such wretches perhaps

may deserve a particular way of treating in the new Measures of Reformation.

The next enterprize was an old friend, a companion of mine, whom I overtook caressing a lady near the Maypole in the Strand, but being not certain, I kept behind 'em till they came to S—— lane, where, seeing 'em turn down, I made a Halt, and they came up again presently into the Strand; so resolving to be satisfied, I made up to 'em, and by asking, "What is't a clock?" discovered the truth of the matter. The lady, finding my acquaintance with my friend, scoured off; and he, seeing himself discovered, begged my silence, and promised a Reformation, which I hope he has kept to ever since, having given me such satisfaction as argues his sincerity in this affair.

The fifth engagement occasioned this confession. That she had an easy, tender education, but her Brother grew extravagant, and instead of paying her's and her sister's portions, he spent all, and she having no way left to get her bread, and not being able to work, took up this course, which (said she) at first was very afflicting and uneasy to my conscience, but had worn off by degrees; though, after all, I wish I had begged rather than lived thus dissatisfied; for I have lost my credit, am ashamed of my friends, afraid of my enemies, and which is yet worse, see no probability of living under better circumstances in my life, and must die without hopes of mending it in the other world.

The sixth and last Enterprize was so like the

story of Paphnutius's converting a Harlot, that I shall tell that only, perhaps not yet known to everybody. He put on the habit of a soldier and went to an infamous House, and choosing his woman, he desired to go with her into a private room, where none might see him; she brought him into a Chamber, which he objects against as not private enough; she brings him into another, against which he also objected; at last she brings him into the most private room in the House. He looks about every way, and asks if they were secure there? and if none saw 'em?. She answered, None but God or the Devil. And believest thou, said he, that there is a God? She answered, Yes. And believest thou that he is Everywhere present and seeth all things? She answered she did believe it. And shall we, said he, sin so shamefully under the eye of the most just Judge that seeth all things? Hereupon she had nothing to say for herself, but fetched a deep sigh, being ashamed of her wicked life; and lived afterwards on bread and water, not daring to take the name of God into her mouth, but frequently repeated these words, Thou who hast made me have Mercy on me; and so she continued three years and died. To this conviction our present instance agrees, and we are not without hopes of like effects in the rest. Gentlemen, If the time and moneys spent in these six nights' rambles may reclaim or hinder the debauchery of one single person, I shall think it worth all my labour.

We might be fuller in our accounts of this nature,

and of the methods of redressing such evils, but a worthy gentleman, who is very instrumental in this begun Reformation, has already drawn up an Act, which is printed and intituled, "An Act for the more effectual restraining and suppressing of divers notorious Sins, and Reformation of the Manners of the People of this Nation;" which 'tis hoped the next Sessions of Parliament will take particular notice of, in order to the ends designed by it.

APPENDIX.

"THE ATHENIAN MERCURY": SOME ADVERTISEMENTS.

A GOOD deal of information concerning the manners and customs of a people at any particular age, or in any particular country, may at times be gathered from a perusal of the advertisements that come out in their newspapers. As far as can be ascertained, the first newspaper advertisement ever published in England appeared in the *Impartial Intelligencer* in the year 1648. It was inserted by a gentleman of "Candish in Suffolk," who was anxious, if possible, to recover two horses that had been stolen from him. This pioneer in the great Art of Advertising had at first few imitators; but in the course of a dozen years or so, the sellers of books and the vendors of quack medicines both discovered the value of the news-sheet as a means of bringing their wares before the public —a value which they have continued to appreciate down to the present day. The advertisements that appeared in the various *Mercuries* were, for the most part, of books published, of apprentices, servants, or black boys absconded, or of coaches setting out from

London on great and perilous journeys into the provinces. The nature of the announcements which appeared in the *Athenian Mercury*—the two-hundred-year-old journal with which we are here more immediately concerned—may be gathered from the extracts which follow. We begin with the first advertisement, and the date of publication is in every case given.

All persons whatever may be resolved gratis in any question that their own satisfaction or curiosity shall prompt 'em to, if they send their questions by a penny post letter to Mr. Smith at his coffee-house in Stock's Market in the Poultry, where orders are given for the reception of such letters, and care shall be taken for their resolution by the next weekly paper after their sending. *Tuesday, Mar.* 17, 1690-1.

We have taken into our Society a Civilian, a Doctor in Physick, and a Chyrurgeon, on purpose to be more serviceable to the age; wherefore we think fit to give notice that all the most nice Physical, Chyrurgical, Anatomical, and Law Questions (that shall be sent us) shall also have their answers in single numbers, or at the end of every volume. We have received this week a very ingenious letter from a lady in the country, who desires to know whether her sex might not send us Questions, as well as men, to which we answer, Yes, they may, our design being to answer all manner of questions sent us by either sex, that may be either useful to the public or to particular *May* 5, 1691.

persons. But forbear sending till we give public notice that we have answered all those questions we have already received.

All young gentlemen or ladies that desire to learn the most exact and shortest Shorthand ever before invented may be faithfully taught by the Author, William Mason, at his Writing-School, the Hand and Pen in Bell Yard, Gracechurch Street, on reasonable terms. And such as please may (at convenient hours, when School is over) be attended at their own habitations. *May* 30, 1691, *and repeated.*

The first volume of the *Athenian Mercury, etc.*, is now published, resolving all the most nice and curious questions proposed by the ingenious from Tuesday, March 17th, till Saturday, May 30th, 1691. Price 2s. 6d. This first volume is neatly done up in Marble Paper, with a general title, preface, and index to the whole. Printed for John Dunton, at the Raven in the Poultry: where all gentlemen may have their sets completed, or any of the single *Mercuries* that are published every Tuesday and Saturday. *June* 9, 1691.

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†‡† The Life and Death of the Reverend Mr. John Eliot, who was the first preacher of the Gospel to the Indians in America, with an account of the wonderful success which the Gospel has had amongst the Heathen in that part of the World, and of the many strange customs of the Pagan Indians in New England: written by Cotton Mather: the second edition *August* 4, 1691, *and subsequent dates.*

carefully corrected. London, printed for John Dunton at the Raven in the Poultry. Price, bound, 1s.

At the Vaults under Skinner's Hall in Elbow-Lane is a good quantity of Nottingham and Darby Ale to be sold at reasonable rates. *Aug.* 25, 1691.

In Plow-Yard in Gray's-Inn-Lane lives Dr. Thomas Kirleus, a Collegiate Physician, and Sworn Physician to Charles II. until his death; who with a Drink and Pill (hindering no business) undertakes to cure any ulcers, sores, swellings in the nose, face, or other parts; scabs, itch, scurfs, leprosies, and venereal disease, expecting nothing until the cure be finished. Of the last he hath cured many hundreds in this city; many of them after Fluxing, which carries the Evil from the lower parts to the head and so destroys many. The Drink is 3s. the Quart, the Pill 1s. a Box, with directions, a better purger than which was never given, for they cleanse the body of all impurities, which are the causes of dropsies, gouts, scurvies, stone or gravel, pains in the head and other parts; with another Drink, at 1s. 6d. a Quart, he cures all fevers and hot distempers without bleeding, except in few bodies. He gives his opinion to all that writes or comes for nothing. *Aug.* 29, 1691, *and subsequent dates.*

If any gentlemen or ladies are desirous to learn to speak Latin or French truly and properly according to Grammar rules, and to explain any author, Mr. Switerday (recommended to our present King) has invented a very short and easie method by which they *Nov.* 17, 1691, *and subsequent dates.*

may learn the said languages (if they can but spare two or three hours in a week to be with him) in one year. Those who have learned formerly may recover it in three or four months. He offereth to be bound to everyone for the performance thereof. He teacheth Mondays, Wednesdays, and Fridays in High Holbourn, near little Turnstile, next to the Faulcon; and Tuesdays, Thursdays, and Saturdays in Clement's Lane, near Canon Street, at the Sugar Loaf: where you may have Grammatical and Latin and French Historical Cards, by which he taught Children of 8 or 9 years of age to speak Latin and French fluently in a very short time. Three or four youths may lodge with him.

There is now published a Draught of the Arch that stood in Cheapside on the fourth of this instant November (being his Majesty's Birthday) and the fifth (being the day of his Majesty's happy landing in England), done upon a copperplate in Mezzo Tinto work, and may be had at Mr. Bowles, in St. Paul's Churchyard; Mr. Lence, near Fleet Ditch; Mr. Bourns, at the Square upon London Bridge, and at most Picture Shops. *Dec.* 1, 1691.

For sale by the candle on Tuesday the 24th May 1692, at the Old Amsterdam Coffee-house, in Bartholomew Lane, on the backside of the Royal Exchange, at 2 o'clock in the afternoon: *May* 17, 1692.

104 quarter barrels of new Raisons of the sun, being about 12 in a Lot, at 15s. per hundred weight.

12 Barrels and 4 Hhds. Muscodavo Sugar in 3 Lots, at 26s. per C. weight.
1500 Kid Skins at 1d. each, in 3 Lotts.
85 Butts new Sherry Wine from 5*l.* to 28*l.* per Butt.
30 Butts new Cales Tent from 23*l.* to 29*l.* per Butt.
7 Butts new Tent or Alicant, at 28*l.* per Butt, being an entire parcel and none sold out, to be sold one Butt in each lot.

Printed Bills of the particular lots and prices, and where the goods may be seen, are to be had at Charles' Coffee House, in French Court, over against the Angel and Crown tavern, behind the Royal Exchange.

Next Thursday will be published *The Post Boy robbed of his Mail*, or the Pacquet broke open, consisting of 500 Letters to Persons of Several Qualities and Conditions, with observations upon each Letter. Published by a Gentleman concerned in the Frolic. Price, bound, 2s. 6d. Printed for John Dunton at the Raven in the Poultry. *Sept.* 27, 1692.

Whereas there is lately found out a new way of making glazed taper candles of the finest hard bleached Tallow far exceeding Wax in beauty, very lasting and profitable: Richard Ellis being the first Tallow-Chandler in England that found out the true way of making them, has thought fit to give Notice where all gentlemen and others may be furnished with them at 5s. per dozen, which is at his shop at the sign of the *Bible* in Coleman Street. *Nov.* 8, 1692.

A small old Spaniel Bitch, little Leggs and a little Head, Liver-coloured and white, the holes in her ears tore out, lost from Mr. Charles Clayton's Lodging at Mr. Barrington's in Old Southampton Buildings in Holburn, whoever will restore her shall have ten shillings reward. *Nov.* 19, 1692.

Run away the 7th instant from the Horse Guards at Whitehall, a Boy about 17 years of age, thick and short, full-faced, blew eyes, short brown Hair, shorn close a-top, with a bag of money of 44*l.* in a Money Bag wrapt up in a Corn Sack: whoever can discover him so that the owner may have the money again shall be paid 5*l.*, or proportionable part of it, by Edward Benton, Cornchandler at the said Horse-Guards. *Dec.* 10, 1692.

Next Monday will be published *The Second Spira*, being a fearful example of an Atheist who had apostatized from the Christian Religion, and died in despair at Westminster, Dec. 8, 1692, with an exact account of his sickness, convictions, discourses with friends and Ministers, and of his dreadful expressions and Blasphemies when he left the World: As also a letter from an Atheist of his acquaintance, with his answer to it. Published for an example to others, and recommended to all young persons to settle them in their religion. By J. S., a Minister of the Church of England, a frequent visitor of him during his whole sickness. Printed for John Dunton, at the *Raven* in the *Poultry*. Price 6d. *Jan.* 7, 1692-3.

The works of F. Rabelais, M.D., or the Lives, Heroick Deeds and Sayings of Gargantua and Pantagruel. Done out of French by Sir Thomas Urchard, Knight, and others. *Dec.* 19, 1693.

With a large account of the Life and Works of the author, particularly an explanation of the most difficult passages in them. Never before published in any language. London, Printed for Richard Baldwin, near the Oxford Arms in Warwick Lane, 1694.

The Undertaker of this Paper is removed from the Poultry to the *Raven* in Jewen Street, where you may have money for any Library or Parcel of Books; as also entire Setts of *Athenian Gazetts*, or single *Mercuries* to complete Setts, and all other new pieces publisht from time to time. Where also is sold Elixir Stomachium, or the great Cordial Elixir for the Stomach. *Sept.* 18, 1694, *and subsequent dates.*

The Writing Engine, for taking several copies of the same thing at once, invented by Mr. Geo. Ridpath, being now brought to perfection by the assistance of Mr. Alexander Urwin, Clock-maker in St. Martin's Lane, over against the Church, such as have occasion for any of the said Engines may see the same at Mr. George Ridpath's, at the Blue Ball in Little Newport Street, near Leicester-fields, and be accommodated, according to agreement, with Engines for 2, 3, 4, 5 or 6 copies. *April* 9, 1695.

AGREEMENT FOR WRITING THE "ATHENIAN MERCURY."

The following is a copy of the agreement that was entered into by Wesley, Sault, and Dunton for writing the *Athenian Mercury*. The original is preserved at the Bodleian Library, Oxford (MSS. Rawlinson. D. 72, fol. 118):—

> Articles of Agreement between Samuell Wesley, Clerk, Richard Sault, Gent., and John Dunton, Stationer, of London.

Imprimis. That ye said Wesley and Sault shall deliver into the handes of the said Dunton two distinct papers every fryday night, each paper to make halfe a printed sheet of the *Athenian Gazett* or *Mercury*, which said paper is to be a performance of what is promisd No. 1 and No. 7.

Item. That ye said Dunton shall have power to intermix and place the said Questions as he pleases, and shall pay 10s. sterling for every number in print after No. 4, the account to be adjusted once every fortnight, and the said money to be demanded before.

Item. That the said Dunton shall be at liberty if he pleases to print but one of the said papers every week, which the said Sault is to continue as he began, or the said Dunton is to be at Liberty to throw up the said paper when he pleases, giving a fortnight's Warning or paying upon demand 20s. sterling a-piece to the said Wesley and Sault upon discontinuing the said paper.

Item. That there be a meeting every fryday in the afternoon in some Convenient place betwixt the said Wesley and Sault, to consult of what they have done and to receive new Questions for the next week, and the party not coming before 3 of ye Clock is to forfeit one Shilling to be spent, and the party that has not finisht his paper by that time (excepting Corrections) shall forfeit one Shilling to be likewise Spent.

Item. That every Volume which shall be No. 30 shall have a Preface and Index to it, the preface to be written by the said Wesley and Sault, for which they shall have 10s. betwixt 'em.

Item. The said Westly and Sault shall not desert the said Undertaking without giving the said Dunton a fortnight's notice, or paying upon demand 20s. sterling a-piece for discontinuing the writing of the said paper.

Item. That the said Dunton shall not take any other person into the said undertaking without the Consent of the said Wesley and Sault, and that ye said Wesley and Sault shall not engage in the like undertaking for any other person but the said Dunton upon the said Dunton performance of the above Second Article.

Item. That if the said Wesley or Sault should leave off the Undertaking, the other shall be at liberty to Engrosse the whole, or have equall power with the said Dunton in Choosing another partner fitly qualifyed for the undertaking to continue the said paper, and that noe questions shall be put in that have not been seen both by the said Wesly and Sault.[1]

Item. It was agreed that the said Dunton[e] shall gett translated by another hand the Acta Eruditorum Lipsiæ, he Journall de Scavans, the Universall Bibliotheque, the

[1] The words "under penalty" are written and crossed through here.

Giornali de literati printed at Rome, or any other pieces translated, and added to every volume in as many distinct numbers as he pleases, provided still that all such translations doe not prevent what they otherwise should write of the weekly paper.

In Witnesse whereof the partyes to these present Articles have sett their hands and Seals this Tenth of Aprill, in the Year of Our Lord 1691.

Sealed and delivered
in the presence of
James Smith.
The mark X of
Mary Smith.

SAM. WESLEY,
RICHARD SAULT.
JOHN DUNTON.

L.S.

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EACH volume of the original *Athenian Oracle* contained "an Alphabetical Table for the speedy finding of any questions, by a Member of the Athenian Society;" the quaint wording of the entries contained in which has been preserved in the following Index.

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